







A
CONCISE HISTORY

OF THE

Kehukee Baptist Association,

From its original rise to the present time.

Wherein are shown its first Constitution; Increase, Numbers, Principles, Form of Government, Decorum, Revolutions that Association has passed through, Revivals, Ministers, Churches, Confession of Faith, Times and Places when and where Associations have been holden, Queries and their Answers; and all other useful Articles relative to Church History.

IN TWO PARTS.

BY ELDER JOSEPH BIGGS,

Pastor of the Baptist Church at Skewarkey.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—*Jeremiah.*

PART I. Contains the History of the Kehukee Association, from its first organization until 1803, as compiled by Elders Burkitt and Read, Ministers of the gospel in Northampton and Halifax counties, N. Carolina, (omitting the history of the churches.)

PART II. Embraces a continuation of the History of the Association until the present time, (together with a history of the churches now in the Association,) by Elder Joseph Biggs, under the supervision of a Committee appointed by the Association.

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INTRODUCTION.

THE undersigned was appointed by the Ken-
hukee Association, at its session held at Morat-
tock meeting house in 1830, to write a continua-
tion of its History from the termination of the
one published by Elders Burkitt and Read, and
Elders *Joskua Lawrence, William Hyman, Green
Carrowan, Micajah Ambrose, and William B.
Worrell*, were appointed a committee to collect
such necessary information as might be within
their reach, and the churches were requested to
afford all the aid in their power.

At the Association held at Flat Swamp meet-
ing house, in 1831, the committee appointed to
collect information reported some progress, but
that much more was necessary to be obtained,
and that it was the wish of many that the old
History and the new should be embodied in one
volume. Whereupon the Association resolved
that the committee with the compiler be request-
ed to arrange the materials as they may think
proper, and that Mr. George Howard, of Tarbo-
rough, be authorised to publish the same on his
own responsibility; and the Editor of the Min-
utes was requested to forward to the different
churches subscription lists.

At the Association held at Conoho Log Cha-
pel, in 1832, the publication of the History was
deferred another year; and it was resolved, that
subscription lists be again sent to the churches.

At the Association held at the Falls of Tar
River, in 1833, the publication of the History
was taken into consideration; and finding upon
examination of the subscription lists that a suffi-
cient amount had not been subscribed to justify
the undertaking, a collection was taken up in

their body on the same terms as heretofore proposed; and the result being favorable, the Association resolved, that the work be put to press as early as practicable. The Association then discharged the former committee, and appointed Elders *Joshua Lawrence*, *William Hyman*, and *Luke Ward*, and brethren *Thomas Biggs*, *Joseph D. Biggs*, and *Cushion B. Hassell*, a committee to examine the manuscript before going to press, which the undersigned was requested to prepare.

It might be thought by some sufficient in this Introduction to close, having informed the reader the course that had been pursued by the Association to procure a continuation of its History to be published; but I consider it due to myself and to the Association in conclusion to state, that I am well aware many defects exist in the compilation, having to depend considerably on my own personal knowledge and observation of many facts, and deriving but little information from others; yet I feel assured that however defective it may be, it affords as correct a History as can now be obtained.

Submitting, however, the History as it is now arranged to the members composing the churches of the Kehukee Association, and to all the well wishers of Zion, believing that by them it will not be received or perused with captious criticism, I pray the Almighty disposer of events so to dispose of it, that it may exert a salutary influence on the present generation; and that posterity, emerged from the thick cloud of contention and strife that has lowered over the Kehukee Association at different times, may hail this record of past events as "a light to their path and a lamp to their feet."

JOSEPH BIGGS, Sen'r.

PREFACE.

HISTORY is so genuine and familiar to men of all estates, ages, qualities, sects and conditions, that amongst the many eulogies it hath received from the learned pieces of ancient and modern writers, it may be justly accounted rather the recreation, than the application of a *studious man*.

It is indeed that *telescope* by which we see into distant ages, and take up the actions of our forefathers, with as much evidence as the news of the latest Gazette; it is the mirror that represents the various transactions of times past, and shews us the dress of *antiquity*, according to which we may rectify, or adjust our present fashions. In a word, it is the last will and testament of our deceased progenitors; which, though it does not expressly leave every one of us a particular legacy, yet it shews us how we may be possessed of their inheritance; and accordingly as we follow their example, live in reputation or ignominy.

Insomuch that the ruder ages of the world, who were unacquainted with letters, and conse-

quently ignorant of refined sciences, thought *history*, next to their *religion*, the only useful and proper study of mankind; and judging the forming of the manners, and regulating the actions of man, to be the duty and care of societies, they thought documents, precepts and laws, too weak a means to work so great effect, without they were confirmed and strengthened by the *examples* of their predecessors; to which prone nature, even amongst the most barbarous, does willingly render an implicit veneration: And therefore seeing their libraries were their memories, and words their characters, so songs and rude rhymes were their only books whereby their *Bards* and *Druids* instructed their children in the histories of former ages, making the famous actions of their ancestors so much the more the pattern of their conduct and manners, as it was the subject of their innocent melody and mirth: And this custom is at this day in practice amongst the uncultivated heathens of Africa and America.

But when the kind Heavens were pleased to gratify the industry of man with the invention of letters, no subject seemed to the ancients so worthy of the prerogative of being transmitted to posterity, as that of *history*; and indeed, the most ancient of their writings that can be found is of this kind. Whether it was, that they knew no immortality but that of *fame*, or found no better way to provide with security for their offspring, in whom they were to live to posterity, than by handing down to them the methods and honest courses, by which some attained to honor, wealth

and command, whilst others, by the contrary ways, lived and died in obscurity, poverty and contempt.

But what satisfaction soever dying men may have in the prospect of a lasting name, it is certain the living reap great benefit from the register of their actions; for would a *Prince* have measures to govern, a *Subject* how to obey, a *Statesman* how to give counsel, a *Judge* and *Magistrate* how to execute justice, a *Husband* and *Father* how to command and cherish, a *Wife* or *Child* how to love, honor and obey, all conditions of men how to perform mutual good offices in every kind of society, history, and especially the truest and most ancient of all, the *Holy Scriptures*, is that repository from whence they may draw the truest *maxims* for all *duties*, exemplified with the good or bad successes of those who have followed or transgressed the same. And thus much, in short, of *history* in general.

It has been, of late, the wish of some of the leading characters in the churches belonging to the Kehukee Association, for a brief history of that Association to be published, from its origin to the present time, hoping it may prove a blessing to the churches in general, and their *posterity* in particular; that they may be fully acquainted with the faith and practice of the churches to which their forefathers belonged. It was therefore the request of some of the churches and ministers, that we should engage in this work.

It was a subject which had not engaged our attention before; but upon a serious reflection,

that whereas we had been members of this Association as long perhaps as any now living, and one of us had been *Clerk* of the Association for *thirty* years, and acquired a considerable degree of information relative to the Association and churches in general; and being persuaded of the general utility of such an history, we were encouraged to undertake the publication thereof.

As to the history now about to be published, it is an history of a *Baptist Association*; it might therefore, be thought necessary by some, that something should be said respecting the origin of that society. The name might probably have originated from the word Anabaptist, which was a stigma prefixed on us by the Pedobaptists, who suppose that because we baptize persons on the profession of their faith, who were sprinkled in infancy, that we *re-baptise* them. But it is the general opinion of the Baptists, that where any person has a *valid* baptism, agreeable to the scriptures, that on such, baptism ought not to be *repeated*; and as infant sprinkling is not *scriptural*, and baptizing such persons on profession of their faith in Christ, who were sprinkled in infancy, cannot be re-baptism, therefore we disown the name of *Anabaptists*. The word *Baptist* may be considered as a *society*, or a *baptiser*. If by it we are to understand a particular *society* of people, we may claim the *highest* original, since we read in the very front of the New Testament, "In those days came *John the Baptist*, preaching in the wilderness, &c." It does not say, in those days came John the Churchman, nor John the Presbyterian, nor John the Methodist, nor

John the Quaker: But John the *Baptist*. And we know that where a Baptist preacher comes into any place, and baptizes a number of believers, they are immediately called Baptists. But it may be, that he was so called, because he was a *Baptizer*; and we may be called Baptists, because we hold with his baptism, in the manner it was by him and the Apostles administered: if so, we think it no *disgrace*, to be called by that name. It is most certain that the Baptists do administer the ordinance of Baptism agreeable to the word of God, in the practice of *John* and the *Apostles*.

IN the first place, we find from the Scriptures that Baptism is a *duty*. Mat. iii. 15. "Jesus answering, said, suffer it to be so now: for thus it becometh us to fulfil all righteousness." Mat. xxviii. 19. "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Acts, x. 47, 48. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? and he commanded them to be baptized."

SECOND. We have reason to believe that *John* the *Baptist*, and the *Apostles*, baptized none, only such as, within the judgment of charity, they believed to be possessed of *Faith* and *Repentance*. This appears from the following scriptures. Mat. iii. 5, 6. "Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Verse 7. "But when he saw many of the Pharisees and Saddu-

cees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come. Bring forth, therefore, *fruits* meet for repentance," &c. Mark, xvi. 16. "He that *believeth* and is baptized shall be saved." Acts, ii. 38. "*Repent* and be baptized every one of you in the name of the Lord Jesus." Verse, 41. "They that *gladly received the word* were baptized," &c. Acts, viii. 36. "If thou *believest* with all thy heart thou mayest."

THIRD. We also have reason to believe, that in the primitive times, baptism was administered by *dipping*, or plunging the party baptized all under water. This seems to appear from the practice of John, and the Apostles—from the practice of John who baptized our Lord and many others in Jordan; and was baptizing in Enon near Salim, because there was much water there. John, iii. 23. Also from the practice of the Apostles. Acts, viii. 38, 39. "And they went *down into* the water, both Philip and the Eunuch; and he baptized him. And when they were *come up out* of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more." But perhaps some may say, can we trace the practice of *adult* baptism, by *immersion*, from us to the Apostles' times? If this was required of the *Pedobaptists* to trace the practice of *baptizing infants*, from the present time to the days of the Apostles, we should find the Episcopalians, Presbyterians and Methodists, at a very great loss. For after they had dragged it through Rome, and had the sanc-

tion of Popes, Councils, Churches, and some of the ancient Fathers, so far from tracing it to the Apostles days, it cannot be carried farther back, by *positive proof*, than the *third century*, in which mention is made of it by *Tertullian*, *Origen* and *Cyprian*. And the first of these *dissuades* from it, and advises to defer baptism to riper years. Origen, with all his corruptions, mentions it, but his translations are so imperfect, that it is observed by some, that, "Origen is not to be found in Origen." And although it is allowed that infant baptism began to be practised in Cyprian's day, yet it was esteemed an upstart notion, since it was not till then determined at what time it should be administered. But it is evident that *believers' baptism by immersion*, was the *primitive* practice, and that there have been some, no doubt, ever since the Apostles, in some part of the world, who practised it; as is evident there were in Bohemia, Germany, Piedmont and other places, notwithstanding the general apostacy which took place since the Apostles times throughout the whole world. And as we think we are sufficiently authorized to baptize believers by immersion, so we think that gathering, and organizing particular churches, and their union in an *Association* way, is agreeable to the standard of truth, the unerring word of God. And for the satisfaction of the reader, we will give a proper definition of the *church*, and the utility of an *Association of churches*, which we think is agreeable to the Holy Scriptures. On the Church.—The word *church*, in the New Testament, must necessarily mean an *assembly*, and

not the *house* in which they assemble. Mat. xviii. 15, 16, 17. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the *church*." It cannot be supposed our Lord meant that we should tell it to the house. Again. Acts, ii. 47. "The Lord added to the *church* daily such as should be saved." 1 Cor. xiv. 23. "If therefore the church be come together in one place." These places in the sacred writings must undoubtedly allude to the people, and not to the building. The New Testament writers always apply the word church to a *religious assembly*, selected and called out of the world by the doctrine of the gospel, to worship the true God according to his word. And is emphatically represented in the nineteenth article of the Episcopal church, which saith, "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same."

When we consult the sacred writings, we have sufficient reason to believe that the word *church*, is intended to signify the church catholic, triumphant, invisible and particular.

The church *catholic*, means all that have been, or ever will be saved. Eph. i. 22, 23. "And

gave him to be head over all things to the church which is his body, the fullness of him that filleth all in all." Collos. i. 18, 24. The church *triumphant*, means all the saints, who are now already in Heaven. Heb. xii. 23. "The general assembly and *church* of the first born, which are written in Heaven—and to the spirits of just men made perfect." The church *militant*, means all the saints on earth. There are about nine passages in scripture which refer to this church. Acts, viii. 3. 1 Cor. x. 32.—xii. 28—xv. 9. Gal. i. 13. Phil. iii. 16. 1 Tim. iii. 15. The *invisible* church, means all the elect not yet called. "Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd." John x. 16.

A *particular* church, is a little distinct and separate society, called out of the world, and professing faith in Christ Jesus, have given themselves up to the Lord, and to one another, to be governed and guided by a proper discipline agreeable to the word of God. Of this sort of church frequent mention is made in the word of the Lord. Some of the passages relative thereto, are, "The church in their house." Rom. xvi. 5.—1 Col. xvi. 9. "The church in thine house." Phil. 2. "The church in Jerusalem." Acts, viii. 1.—At Antioch, at Rome, Corinth, Philadelphia, Ephesus, Smyrna, &c. &c.

The churches which compose the Kehukee Baptist Association, profess to be of this description; and churches *baptized upon profession of their faith* in Christ Jesus, and well organiz-

ed, we think it is agreeable to those particular Congregational churches mentioned in the Holy Scriptures.

An *Association*, is a *combination* of churches uniting together in one body, governed by certain rules when met together, and whose business it is to hear from, and enquire into the state of the churches in the union, and give advice, in order to reconcile differences, detect errors and remove difficulties; so as not to lord it over God's heritage, but sit and act only as an advisory council.

The divine authority of this ancient custom seems manifest in the example of our Lord, and his holy Apostles. Our blessed Lord when entering on his divine mission, and laying a plan for the establishment of his kingdom, as soon as he entered on his public ministry, made choice of *twelve*, with whom he associated, not indeed to assist him by their counsel, but to train them up to assist one another. And we find the Apostles themselves assembled on certain occasions to confer about the affairs of the churches. See Acts, xv. If Paul, Barnabas and others, therefore were delegated by their brethren of the churches at Antioch, to assemble, or associate with the Apostles and Elders at Jerusalem, how much more will the propriety and necessity of such meetings or assemblies, appear to us who do not enjoy their *abilities*, nor possess their *powers*. And as the scriptures support its divine authority and expediency, so from the experience we have had of its well known benefits, we are the more easily persuaded that the churches will

always find it of general *utility*, in maintaining and supporting—1. A general *union*. 2 The *communion* of the churches. 3. The increase of brotherly love. 4. To gain information of the state of the churches. 5. Remove difficulties. 6. Grant supplies to destitute churches. 7. The extirpation of false doctrines; and 8. The benefit arising to the church and neighborhood where the Association is holden.

1st. THE Association is of general utility in supporting and maintaining a general union. Now, the more firmly any civil or religious society is knit together by *love*, and coalesce in *unity*, by so much the better they are secured against their common enemies and dangers, and become still the more prosperous and flourishing. United force, we all know, is more than single; and hence it is, we are so frequently in the sacred scriptures exhorted to a general unanimity, Rom. xii. 16.—1 Cor. i. 10.—Phil. ii. 2.—Psal. cxxxiii. 1.

2d. THE general utility of an Association also consists in the *communion* of the churches. It is through this sameness of love, mind and rule, that a chain of communion is, or can be kept up with the churches. Christ's church is a *family*. Any thing that is lawful and right, that will maintain an union among the children, so they with love and fellowship, can from time to time eat bread together in the spirit of meekness, must be of use. Christ's church is a *body*. All proper means that have a tendency to keep the members in place, should be used for that purpose: For the beauty and strength of a *body*,

depend on its not being maimed, or disordered. We therefore think that it is impossible that so endearing a privilege, and particular duty as the communion of the churches, can be preserved sacred, and inviolable without some such mode of associating together; where we can hear from the different churches, know each others principles, and be acquainted with the proper discipline of each church; we therefore think that an Association is useful.

3d. We not only think that it tends to preserve a communion of churches, but we also believe it has a tendency to *increase brotherly love*. It is through this medium that an acquaintance is cultivated amongst the brethren, and brotherly love increased and continued. Heb. xiii. 1.

4th. *To gain proper information of the state of the churches*. It is by the means of an Association that we obtain this information, and from the accounts given, be able to ascertain whether they be in prosperous or declining circumstances; and so can propose measures accordingly, so as to mourn with them that mourn, and rejoice with them that do rejoice.

5th. By means of an Association, *brethren under difficulties of mind* may be relieved, by presenting their queries to the Association, and having them properly discussed; which often tends to the satisfaction of the aggrieved party; and as, in the multitude of counsellors there is safety, we believe an Association is useful.

6th. It is through this mode of assembling together, that information is communicated to the Association of the *state of destitute churches*.

and on their request, and by the consent of the brethren in the ministry, supplies can be granted. Ministers receive the intelligence, make their appointments, and the destitute churches get furnished at proper seasons, and the ordinances administered to them.

7th. It is useful for the extirpation of *heterodoxy*. "Do not err my beloved brethren," was the exhortation of the Apostle to primitive christians; and another Apostle warrantably informs us that some should bring in damnable heresies. Now, if this was the case in ancient times, we may reasonably expect it in this corrupt age of the world. And where are we so likely to gain the information of these heretical principles amongst the church, if there be any, as at the Association; and where so proper a place to nip them in the bud as at this time? Thus we see the primitive churches, and that under the immediate inspection of the Apostles themselves, were likely to err in this point, had they not had recourse to the assembly of the Apostles and others met at Jerusalem. Witness the great disputation of Paul, with all his experience, his learning, his oratory, and his inspiration (for we may suppose he used all his efforts) to refute an error then getting birth in the church, and all would not do, it must be carried up to the Association of the Apostles and Elders delegated at Jerusalem.

8th. THE good effects which have attended the church and neighborhood where these numerous assemblies have attended, bespeak the utility of the Association of churches.

THUS, dear Reader, we have given sufficient reasons to believe that the mode of gathering churches, by baptizing believers, and their union in an Association way, is purely scriptural and apostolical.

Before we entirely close the subject of gathering churches after this mode, it might not be amiss to say something with respect to the *particular communion* of the Baptist churches. We have been, by some, judged as a singular narrow hearted set of christians, because we would not commune with *other societies*. But we apprehend ourselves justifiable in so doing, and without this we could not be consistent with our own principles. For we believe that *christian Baptism is the first ordinance* a believer ought to comply with; and persons cannot become regular church members without first being baptized according to the word of God. This appears from the conduct of the Apostles in the first gathering of the churches of Jesus Christ. Acts, ii. 41, 42. "They that gladly received the word were baptized; and the same day there were added unto them about 3000 souls." And *they*, i. e. those *baptized*, continued steadfastly in the Apostle's doctrine and fellowship, and in *breaking of bread* and in prayers. Also it is said, "By one spirit we are all baptized into one body." 1 Cor. xii. 13. That is, by the leading and teaching of the Holy Spirit we are all baptized into one body, i. e. the church. And we cannot find from the holy scriptures, and we think no man can, that since the ascension of our Lord and Saviour Jesus Christ, that any were

received members of the visible church before they submitted to the ordinance of *baptism*. And we also believe, that it is out of the power of any person to prove, that any one was ever admitted to the ordinance of the *Lord's supper* before he was first baptized. Were any of *John's* proselytes? No. The ordinance of the supper had never then been administered. Were any of the members at the church at Rome, Corinth, Galatia, Philippi, Ephesus, &c.? We have no reason to believe they were. The Apostle's exhortation to the people was, "*Repent* and be *baptized* every one of you in the name of Jesus Christ, for the remission of your sins." Acts, ii. 38. And it is evident from sundry examples, that *baptism* was the first ordinance to be complied with, before they were admitted to other ordinances, or to church privileges. What was the first ordinance the 3000 who gladly received the word were admitted to? It was *baptism*, the same day. What was the first the Eunuch complied with, after he believed with all his heart? It was *baptism*. What was the first the Jailor and his house were admitted to, after he believed in God with all his house? It was *baptism*, the same hour of the night. Acts, xvi. 33. What was the first Lydia complied with, after the Lord opened her heart? It was *baptism*. Acts, xvi. 15. What was the first the Apostle Paul submitted to after Annanias laid his hands on him, and said, "Brother Saul receive thy sight?" It was *baptism*. He does not say, and now why tarriest thou? arise and go *preach* the gospel; nor does he say, now, why tarriest thou, arise

and come to the *Lord's table*? but arise and be baptized. Acts, ix. 18. xxii. 16.

We therefore do believe that it is a duty for every real christian to comply with baptism in the first place, agreeable to the word of God, and then be entitled to the privileges of the church and to the ordinances in general. And except they do comply with their *duty* in this respect, they are disorderly; and we are commanded to withdraw from every brother that walks disorderly. 2 Thess. iii. 6. We therefore think we are justifiable, from God's word, to raise a bar of communion against all churches and persons who have not a baptism that is valid, agreeable to the word of the Lord.

These are a few of our reasons for *particular communion*, which we hope may be duly considered, and weighed in the balance of the sanctuary with an *even* hand.

As to the ensuing history we are about to publish, we can assure thee, Reader, that we have endeavored to collect all the materials we could come at; and obtain all the information we could, in order to render the work complete: Notwithstanding all, it may be imperfect in many things, as it is well known that writings of this kind are subject to errors. But we hope to obtain a pardon from the public, when we assure them that *we have done the best we could*.

The greatest part of the History, our readers may depend on the reality of those facts recorded, as we were both eye and ear witnesses to them.

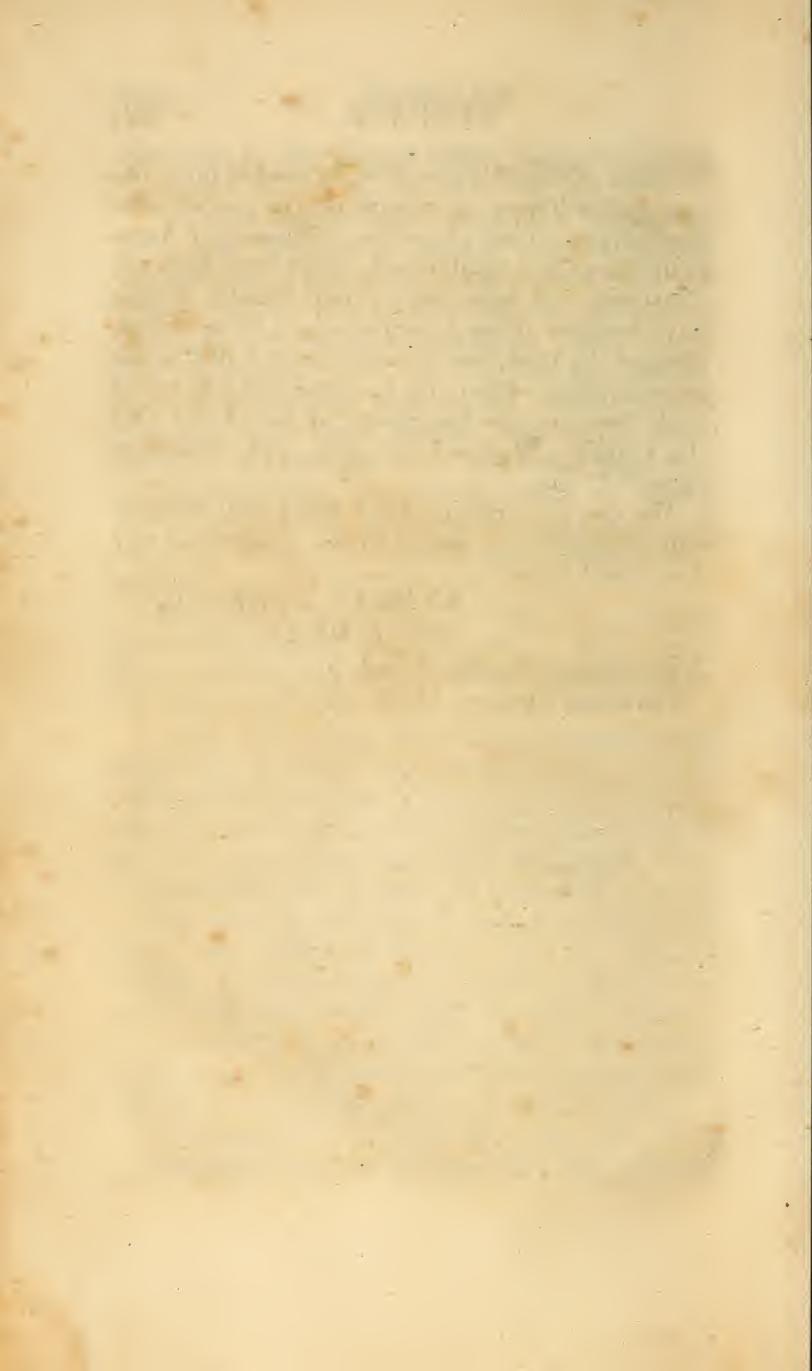
To conclude, we may add, that this little compendium will present you with the glorious

increase of Christ's kingdom, in calling poor sinners to the happy privileges of the gospel, and the increase of his churches. When our Association was first established, there were only ten churches, and now near about ninety, which have become three Associations in thirty years. Blessed be God, we hope the happy day is fast approaching, when the kingdoms of this world shall become the kingdoms of our Lord and his Christ. May we all pray, "*thy kingdom come.*"

We are, dear reader, your soul's well wishers, and affectionate servants in the gospel of our dear Lord Jesus.

LEMUEL BURKITT,
JESSE READ.

*Northampton County, North- }
Carolina, October, 1803. }*



A CONCISE HISTORY
OF THE
Kehukee Baptist Association.

CHAP. I.

1. *The State of the Churches at first, before they were united in an Association at all.*
2. *The Revolution those Churches passed through before they became an established Association.*
3. *The Form of a Church Covenant, and the Plan on which they were established.*
4. *Biographical Sketches of some of those Ministers, who died before the Establishment of the Association on its present Order.*

SOME of the churches which at first composed the Kehukee Association, were, the church at Tosnot, in Edgecombe county; the church at Kehukee, in Halifax county; the church at the Falls of Tar river, in Edgecombe county; the church on Fishing creek, in Halifax county; the church on Reedy creek, in Warren county; the church at Sandy Run, in Bertie county; and the church in Camden county, North Carolina. The most of these churches, before they were ever united in an Association, were *General Baptists*, and held with the Arminian tenets. We believe

they were the descendants of the *English General Baptists*, because we find from some original papers, that their confession of Faith was subscribed by certain Elders, and Deacons, and Brethren, in behalf of themselves and others, to whom they belonged, both in *London*, and several counties in *England*, and was presented to King Charles the second.

They preached, and adhered to the Arminian, or Free-will doctrines, and their churches were first established upon this system. They gathered churches without requiring an experience of grace previous to their baptism: But baptized all who believed in the doctrine of baptism by *immersion*, and requested baptism of them. The churches of this order were first gathered here by Elders *Paul Palmer* and *Joseph Parker*, and were succeeded by a number of ministers whom they had baptized; and some of whom we have no reason to believe were converted when they were baptized, or first began to preach. We cannot learn that it was customary with them to hold an Association at all; but met at *yearly meetings*, where matters of consequence were determined.

This was the state of these churches until divine providence disposed the Philadelphia Baptist Association to send Messrs. VANHORN and MILLER, two of the ministers belonging to that Association, who lived in New Jersey, to travel into the southern Colonies, and visit the churches and preach the gospel. And it appears that it was attended with an happy effect. When they came into North Carolina, some of the members belonging to these churches seemed to

be afraid of them, as they were styled by the most of people *New Lights*; but by the greatest part of the churches they were cordially received.

Their preaching and conversation seemed to be with power, the hearts of the people seemed to be open, and a very great blessing seemed to attend their labors.

Through their instrumentality many people were awakened, many of the members of these churches were convinced of their error, and were instructed in the doctrines of the gospel; and some churches were organized anew, and established upon the principles of the doctrine of *grace*. These churches thus newly constituted, adopted the Baptist confession of faith published in London in 1689, containing 32 articles, and upon which the *Philadelphia* and *Charleston* associations are founded. And as it is customary for churches thus formed, at their first constitution, to have a church covenant, in which they solemnly agree to endeavor to keep up the discipline of the church, the following specimen will shew the reader something of the nature of that covenant compact. It is to this effect:

FORASMUCH as Almighty God, by his grace, has been pleased to call us (whose names are underneath subscribed) out of darkness into his marvellous light, and all of us have been regularly baptized upon a profession of our Faith in Christ Jesus, and have given up ourselves to the Lord, and to one another, in a gospel church way, to be governed and guided by a proper discipline agreeable to the word of God: We do therefore, in the name of our Lord Jesus, and by his assistance, covenant and agree to keep up the discipline of the church we are members of, in the most brotherly affection towards each other, while

we endeavor punctually to observe the following rules, viz:

1st. In brotherly love to pray for each other, to watch over one another, and if need be, in the most tender and affectionate manner to reprove one another. That is, if we discover any thing amiss in a brother, to go and tell him his fault according to the direction given by our Lord in the 18th of Saint Matthew's gospel; and not to be whispering and backbiting. We also agree, with God's assistance, to pray in our families, attend our church meetings, observe the Lord's day and keep it holy, and not absent ourselves from the communion of the Lord's supper without a lawful excuse; to be ready to communicate to the defraying of the church's expences, and for the support of the ministry; not irregularly to depart from the fellowship of the church, nor remove to distant churches without a regular dismissal.

These things we do covenant and agree to observe and keep sacred, in the name of, and by the assistance of, the Holy Trinity. *Amen.* Signed by the mutual consent of the members whose names are underneath subscribed.

THUS, by means of those ministers who visited the churches, several were reformed, and the work of reformation progressed, until the greater part of what few churches were gathered in North Carolina, both ministers and members, came into the *Regular Baptist* order. Elder *Palmer*, we believe, died before the Reformation took place; and Elder *Joseph Parker*, we cannot learn, was ever convinced of his errors, or receded from them; but continued in his way as before. And we cannot understand he was very successful, because all the ministers of that party were brought over to embrace the Calvinistic scheme, except himself, Elder *Winfield* and Elder *William Parker*; and we presume, but a

few others, either ministers or members, except the members of *their* churches.

The churches thus reformed, although but few in number, entered into an Association compact about the year 1765, and first convened at Kehukee, from whence the Association took the name of the "Kehukee Association." Thus being formed in a body, they corresponded with the Charleston Association; and in this situation they continued some years, until the year 1774, when an alteration took place, which our readers will be favored with in the next chapter.

The principal ministers which belonged to the Association on its first establishment, were, Elders Jonathan Thomas, John Thomas, John Moore, John Burges, William Burges, Charles Daniel, William Walker, John Meglamre, James Abington, Thomas Pope, and Henry Abbott. All of whom, except Elders John Meglamre and James Abington, we believe, were baptized by ministers of the Free-will order.

As some of these ministers died before those remarkable events took place, mentioned in the succeeding chapter, it would be necessary to give a few sketches of their biography in the close of this.

Elder JAMES ABINGTON.

Elder JAMES ABINGTON was a resident of Bertie county, North Carolina. Before he became religious, he was a man much addicted to sporting and gaming, and very vicious in his life and conversation. But it pleased God by his great goodness to convince him of his dreadful

state by nature, and to reveal his dear Son Jesus Christ to his soul; and after he was converted, he was baptized, and began to preach the gospel. He became a member of the church at Sandy Run, and after preaching some time he was ordained pastor of that church, and was instrumental in gathering a considerable number of members. He was a man of a bright genius, a ready mind, a good voice; and was a *Boanerges* in preaching the word. He was remarkably gifted in distinguishing between the *Law* and the *Gospel*. The *insufficiency* of the one to justify a sinner in the sight of God, and the *availability* of the other to recommend us into the favor of God. He continued but a few years in the work of the ministry, how long we are not able to say, but at last being taken very ill, he was taken away from the evil to come. He departed this life February, 1772. His funeral sermon was preached by Elder *Jonathan Thomas*, from ii. Tim. iv. 7, 8. "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Elder JONATHAN THOMAS.

JONATHAN THOMAS was the son of John Thomas, of Edgecombe county, North Carolina. He had a brother by the name of John. Both his father and brother were preachers of the Baptist denomination. Jonathan, at first, was received into a church and baptized by a minister of the *Free-will* order. But in process of

time embraced the Calvinian plan, and became an eminent preacher of the *regular* Baptist Society. He was ordained December, 1758. He was a man of talents, very affable in his address, and a great orator. He had the general esteem of the churches, and was revered by all men of character with whom he was acquainted. He was exceeding orthodox in his principles, and had a peculiar faculty in reconciling seeming contradictions in the scriptures; and on intricate passages of scripture, his judgment was thought exceeding good. In a word, he appeared as a pious good christian, a sensible zealous minister of the gospel, and one who aimed at the peace and harmony of the churches in general: Inso-much, that where discord or division were likely to take place in a church, he was very careful to endeavor to reconcile them again; and he very often proved successful in his attempts. Towards the latter end of his life, he appeared to be more zealous, and more constantly employed in travelling and preaching. His last sermon was preached at Sandy Run meeting-house, in Bertie county, from Luke xiv. 23. "Compel them to come in, that my house may be filled." He said, "his master had sent him to compel them to come in, and they need not begin to make excuse, for no excuse could be received, nor denial taken." There was a large assembly, and but few in the congregation but what were in floods of tears; and many cried out loudly. This was in December, 1774; and from Sandy Run he went home, being under complaint of a bad cold, and the last of January or first of February following, he died.

CHAP. II.

1. *The Revolution the Association passed through before established on the present plan.*
2. *Her Organization at the Falls of Tar River, and the Principles on which she is founded, adopted at Sappony, in Sussex county, Virginia; and afterwards published by order of the Association held at Whitfield's meeting-house, Pitt county, North Carolina, October 1789.*
3. *Biographical Sketches of Elder James Bell.*
4. *Persecution of Elder John Turner.*

SOME years after the Association was established on its original plan, in Virginia, and some parts of North Carolina, the *Separate Baptists* (as they were then called) increased very fast. The *Separates* first arose in New England, where some pious ministers and members left the Presbyterian, or the Standing Order, on the account of their formality and superfluity, viz. 1. Because they were too extravagant in their apparel. 2. Because they did not believe their form of church government to be right. But chiefly because they would admit none to the ministry only men of classical education, and many of their ministers apparently seemed to be unconverted. They were then called *Separate Newlights*. Some of these were baptised and moved into the southern provinces, particularly Elders *Shubal Sterns* and *Daniel Marshall*, whose labors were wonderfully blessed in Virginia, North and South Carolina, and Georgia. Many souls were converted, and as the work of

the Lord progressed, many churches were established in Virginia and some in North Carolina. Their preachers were exceeding pious and zealous men, and their labors wonderfully blessed: And such a work appeared to be amongst the people, that "some were amazed and stood in doubt, saying what means this." The distinction between us and them was, that they were called *Separates*, and the Philadelphia, the Charleston, and the Kehukee Association, were called Regular Baptists.

The Kehukee Association desirous of fellowship, and a general communion between these two parties, sent Elders *Jonathan Thomas* and *John Meglamre* to the Separate Baptist Association, which was holden in one of the northern counties in Virginia, to endeavor to effect an union. Accordingly their Association delegated Elders *Elijah Craig* and *David Thompson* to the Kehukee Association, which was holden at Kehukee meeting house, in Halifax county, North Carolina, August, 1772, and rendered their reasons why they could not commune with the Regulars. Their reasons were as follows, viz: 1. They complained of the Regulars not being *strict enough in receiving experiences*, when persons made application to their churches for baptism, in order to become church members. 2. They refused communion with Regular Baptist churches, because they believed that faith in Christ Jesus was essential to qualify a person for baptism, yet many of the Regular churches had members in them who acknowledged they were *baptized before they believed*. 3 The Separates found fault with the Regulars for their *manner*

of dress, supposing they indulged their members in superfluity of apparel. These, with a few other non-essentials, were the reasons they refused communion with us: But the most weighty reason was, "the Regulars holding persons in fellowship in their churches, who were baptized in unbelief;" which was a matter of some consequence, and operated strongly on the minds of many belonging to the Kehukee Association. Accordingly in 1774, the church in *Bertie*, under the care of Elder *Lemuel Burkitt*, held a conference, and declared they would commune with none who confessed they were baptized before they believed in Christ. And the reasons why they did so were, because they believed that from the practice of John the Baptist, from the commission given by our Lord to his Apostles, and the conduct of the Apostles in executing that commission, that *repentance* towards God and *faith* in our Lord Jesus Christ, were required as a pre-requisite to baptism of all they baptized. If so, it appears reasonable that even *adult* persons themselves, if baptized in a state of *impenitency* and *unbelief*, are no more the proper subjects of the ordinance than *infants*, as the age of the person does not qualify him for baptism, but his faith in Christ. These things had such weight on the minds of the members of that church, that they declared in open conference non-fellowship with all churches and persons who held and maintained the contrary doctrine. And some of the members of that church, who we baptized in unbelief, came forward and petitioned for baptism, and were baptized upon confession of their faith in Christ.

The church at Sandy Run had no sooner set up a bar of communion against such churches and members, than they received information that the church in Sussex, in Virginia, under the pastoral care of Elder John Meglamre; the church in Brunswick, under the care of Zachary Thompson; the church in the Isle of Wight, under the care of David Barrow, had done the same. All these churches belonged to the Kehukee Association.

In October, 1775, the Kehukee Regular Baptist Association, according to their annual appointment, by their delegates, met at the Falls of Tar River, John Moore's meeting house, and on Saturday, being assembled in the meeting house, information was received by the other churches belonging to the Association, what the churches in Bertie, Sussex, Brunswick, and the Isle of Wight had done. And a great dissension arose amongst the churches respecting the propriety of their proceedings; and the *other party* claimed the prerogative of being the Kehukee Association, and *we* who had engaged in the reformation, insisted on being *the true* genuine Association, as we believed we had never departed from the original plan on which that Association was first founded. We argued, that it was well known, that we all held *faith* in Christ essential to qualify a person for baptism, and if so, they who were baptized before they believed, were not baptized agreeable to God's word; and as their baptism is not valid they remain unbaptized members; and not to commune with unbaptized persons was a principle of the Association on which we were at first established. We therefore

argued that *we* were the true Association who had not departed from their original principles. After some desultory conversation, the Association divided, and those churches which had begun the reformation sat and held an Association in the meeting house; and the other party went into the woods, the first day, and held an Association, and the second day removed to a private house in the neighborhood.

This division, our readers may be well assured, afforded great grief to many truly pious and godly souls; but that God who *works* all things by his divine providence, according to the counsel of his own will, was pleased to bring order out of confusion, and good out of evil, for by these means he was pleased to effect a reformation in the churches, and bring about a glorious revival of religion throughout the churches in general. It was not many years before all the churches were united again, and the names *Regular* and *Separate* buried in oblivion, and we were known to the world by the name of the "United Baptists." And blessed be God, the distinction at this time has become obsolete, and the different names lost throughout the United States,* and we hope throughout the world.

*Until about twelve months before the writing of this History, the distinction was kept up in the State of Kentucky. There were a few churches in that State which still retained the name of *Separates*, and the ministers and members seemed rather inclined to believe in *general redemption*. These churches chiefly lay in the counties of that State, south of the river Kentucky, and were formed into an Association called the Separate Association, and they did not commune with the other Associations. But by a let-

One particular reason why those churches were at first dissatisfied with others, and were so forward in sitting up a bar of communion against churches and individuals, who held members in fellowship who were baptized in unbelief, was, because several of those churches, that at first belonged to the Kehukee Association, were gathered by the *Free will Baptists*, and as their custom was to baptize any persons who were *willing*, whether they had an experience of grace or not, so in consequence of this practice, they had many members and several ministers in those churches, who were baptized before they were converted; and after they were brought to the knowledge of the truth, and joined the Regulars, openly confessed they were baptized before they believed: And some of them said they did it in hope of getting to heaven by it. Some of their *ministers* confessed they had endeavored to preach, and administer the ordinance of baptism to others, after they were baptized, before they were converted themselves; and so zealous were they for baptism, (as some of them expected *salvation* by it) that one of their preachers confessed, if he could get any willing to be baptized, and it was in the night, that he would baptize them by *fire light*, for fear they should get out of the notion of it before the next morning.

We therefore in conscience thought, and that from God's word, that we ought to withdraw from every brother that walked disorderly, and

ter from Elder David Barrow to Elder Burkitt, we learn that there is a happy union taken place amongst all the Associations, and these names lost.

we were under very great impressions to begin a reformation in the churches.

The principal churches which stood in opposition to our measures, at the time when the division took place at the Falls of Tar River, were the church at Tosniot, the church on Fishing creek, formerly under the care of *Charles Daniel*; the church at Kehukee, under the care of *William Burges*; the church in Warren county, on Reedy creek, formerly under the care of *William Walker*; and part of the church at the Falls of Tar River—for it appears that church was divided—Col. Horn, who was a member of that church, was a chief speaker in the time of the contention, and had a very warm debate with Thomas Daniel, a minister of the other party; and Col. Horn insisted on the propriety of our procedure, and justified our raising a bar of communion against them. The chief ministers belonging to those churches who opposed the reformation, were, Elders *John Moore*, *William Burges*, *John Thomas* and *Thomas Daniel*. The churches on the other side of the question, were, the church at Sandy Run, the church in Sussex, the church in Brunswick, and the church in Isle of Wight, Virginia. Their chief ministers present, were, Elders *John Meglamre*, *David Barrow* and *Lemuel Burkitt*.

Very little business of consequence was done at this Association, except their engagements to keep up the order and rules of an Association; and accordingly agreed to meet the next time at Elder *James Bell's* meeting house, on Sappony creek, in *Sussex* county, Virginia.

On the Saturday before the 2d Sunday in Au-

gust, 1777, delegates from ten churches (some of which were, what was then called *Separates*, and others which formerly belonged to the Kehukee Association, and had raised a bar against unbaptized members, of which mention was made before) met in an annual Association at Elder James Bell's meeting house, on Sappony, in Sussex county, Virginia, and by their delegates presented a confession of their faith to the Association; which was unanimously acceded to. At which time and place the Association to which we now belong, was settled and established on its present order.

It was necessary at this time, for the churches to present in *their* letters to the Association, a confession of their faith; because, 1st. Some of them were churches that claimed the prerogative of being the Kehukee Association, that never had departed from their original principles, therefore in order to convince the other churches, and the world at large, that they still held the same faith and order they were at first established on, it was necessary to present to this Association, and make public, their confession of faith.

2d. As some of those churches which at this time were about to unite in the Association with us, had never before been members, and were what was then called *Separates*, it was necessary they should present a confession of their faith, that it might be known whether we all agreed in *principles* or not.

The churches, by their delegates, then convened, and the number of members they contained, and their present order, whether *Regulars* or *Separates*, are as follow, viz:

	No.
1. The church in Bertie county, N. Carolina, under the care of Elder Lemuel Burkitt,	217
2. The church in Sussex, Virginia, under the care of Elder John Meglamre,	209
3. The church in Brunswick, Virginia, under the care of Elder Zachary Thompson,	320
4. The church in the Isle of Wight, under the care of Elder David Barrow,	142
5. A newly constituted church in Chowan county, North Carolina,	84
6. The church in Granville county, N. Carolina, under the care of Elder Henry Ledbetter,	70
7. The church in Bute, North Carolina, under the care of Elder Joshua Kelly,	109
8. The church in Sussex, Virginia, under the care of Elder James Bell,	200
9. The church at Rocky Swamp, North Carolina, under the care of Elder Jesse Read,	139
10. The church in Edgecombe county, under the care of Elder John Tanner,	100
	<hr/> 1590

Of which churches, the first six were *Regulars*, and the last mentioned four were *Separates*.

AN abstract of the principles then agreed to, and the substance of which afterwards was published in print, by order of the Association at Whitfield's meeting house, Pitt county, North Carolina, 1799, is as follows, viz:

1. We believe in the being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth: And that this God has revealed himself in his word, under the characters of Father, Son and Holy Ghost.

2. We believe, that Almighty God has made known his mind and will to the children of men in his word; which word we believe to be of di-

vine authority, and contains all things necessary to be known for the salvation of men and women. The same is comprehended or contained in the books of the Old and New Testament, as are commonly received.

3. We believe, that God, before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal and unconditional on the creature's part.

4. We believe, that when God made man at first, he was perfect, holy, and upright, able to keep the law, but liable to fall, and that he stood as a federal head, or representative of all his natural offspring, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience.

5. We believe, that Adam fell from this state of moral rectitude, and that he involved himself and all his natural offspring in a state of death; and for that original transgression, we all are both filthy and guilty in the sight of an holy God.

6. We also believe, that it is utterly out of the power of men, as fallen creatures, to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn by the Holy Spirit.

7. We believe, that in God's own appointed time and way (by means which he has ordained) the elect shall be called, justified, pardoned and sanctified; and that it is impossible they can utterly refuse the call, but shall be made willing, by divine grace, to receive the offers of mercy.

8. We believe, that justification in the sight of God is only by the imputed righteousness of Je-

sus Christ, received and applied by faith alone.

9. We believe in like manner, that God's elect shall not only be called, and justified, but that they shall be converted, born again, and changed by the effectual working of God's Holy Spirit.

10. We believe, that such as are converted, justified and called by his grace, shall persevere in holiness and never fall finally away.

11. We believe it to be a duty incumbent on all God's people, to walk religiously in good works; not in the old covenant way of seeking life and the favor of the Lord by it; but only as a *duty* from a principle of love.

12. We believe baptism and the Lord's supper are gospel ordinances, both belonging to the converted or true believers; and that persons who were sprinkled, or dipped, whilst in unbelief, were not regularly baptized according to God's word, and that such ought to be baptized after they are savingly converted into the faith of Christ.

13. We believe that every church is independent in matters of discipline; and that associations, councils and conferences of several ministers or churches, are not to impose on the churches the keeping, holding or maintaining any principle or practice contrary to the church's judgment.

14. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment.

15. We believe the punishment of the wicked is everlasting, and the joys of the righteous are eternal.

16. We believe that no minister has a right to the administration of the ordinances, only such

as are regularly called and come under imposition of hands by the Presbytery.

17. Lastly, we do believe, that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, that we ought to meet in an Association way; wherein each church ought to represent their case by their delegates, and attend as often as is necessary to advise with the several churches in conference; and that the decision of matters in such associations, not to be imposed, or in any wise binding on the churches, without their consent, but only to sit and act as an advisory council.

THESE principles were adopted by the Association at Elder James Bell's meeting house, on *Sappony*, Sussex county, Virginia; and afterwards re-examined and recommended by the Association at *Potacasy* meeting house, in Northampton county, North Carolina, 1778.

At this Association on *Sappony*, Sussex county, being the first after the division took place at the Falls of Tar River, the following business was done:—

The Association was opened by prayer, Elder John Meglamre chosen Moderator, Elder Lemuel Burkitt Clerk. Letters from the several churches were read—all agreed in judgment about principles, and an answer given to the following queries.

Query 1. From the church in Chowan—*Suppose a man to be a member of the Presbyterian church, and therein ordained a minister of the gospel, and administrator of the ordinances thereof with approbation of them in their way, after-*

wards submits to believer's baptism—is his ordination valid to the Baptists? Answer. No.

2. From the church in the Isle of Wight—*What shall a church do with a minister who labors to make them believe, that difference in judgment about water baptism, ought to be no bar to communion?*

Ans. Such a practice is disorderly, and he who propagates the tenet ought to be dealt with as an offender.

3. From brother Thompson's church—*What shall a church do with a member, who is suspected to be guilty of a fault and denies it, and no plain proof can be had, and yet circumstances appear very plainly that he is guilty?*

Ans. That if the church shall think that the circumstances are good, that they ought to act accordingly, and deal with him.

The Association further agreed to hold two Associations yearly, viz: One in the spring, the other in the fall. It was also ordered that Elder Burkitt should procure a book and keep the records of the Associations. The next Association appointed at Elder Burkitt's meeting house, in Northampton county, on Potacasy creek, the Saturday before the third Sunday in May, 1778.

Extracts from the Minutes of the Association held at Potacasy, May, 1778.

Saturday, the 16th of May, the delegates from the several churches being assembled, Elder John Meglamre was chosen Moderator, and Elder L. Burkitt Clerk. The letters from the churches being read, we proceeded to business.

A church at Cashie, in Bertie county, N. C.

under the pastoral care of Elder Jeremiah Dargan, presented a letter by their delegates, desiring admission into the Association; and some difficulties appearing in the way, they were received on condition of having a hearing of those difficulties afterwards in the Association.

A church in Brunswick county, Virginia, under the care of Elder Moses Foster, on petition was received.

Then adjourned till Monday morning.

On Monday, the 18th of May, the Association being convened, those difficulties respecting the church under the care of Elder Dargan were taken into consideration; and the Association resolved, that Elder *James Bell*, *Jesse Read* and *William Andrews* be appointed to attend his meeting, and give advice, and further enquire into the state of the church, and returns be made to our next Association.

Query 1. From Elder Burkitt's church—*By what rule shall a church approve or disapprove of a minister's gifts, who thinks he is called to the work of the ministry?*

Ans. We give it as our opinion, that if the following things attend the ministry of a brother, that the church may approve of his gifts and encourage him to go on in the work: 1. If he preach the truth. 2. If his preaching tends to the conviction and conversion of sinners. 3. If it be instructive and consolatory to the people of God. And if need be, to call other ministers to the examination of his call to that work.

2. *Is the marriage of servants lawful before God, which is not complied with according to the laws of the land?* Ans. Yes.

3. *Is it duty to hold a member in fellowship who breaks the marriage of servants?* Ans. No.

Elders James Bell, John Meglamre and Zachary Thompson were appointed to visit the Regular Baptist Association, viz: the churches we were formerly *connected* with, who had formed themselves into an Association, and in the most friendly manner endeavor to effect a reconciliation between us.

Before we conclude this chapter, we think it our duty to give our readers a brief account of the persecution that was against Elder John Tanner; and a few biographical sketches of Elder James Bell, who departed this life before the sitting of the next Association.

Elder JOHN TANNER.

A certain woman by the name of Dawson, in the town of Windsor, N. C. had reason to hope her soul was converted, saw baptism to be a duty for a believer to comply with, and expressed a great desire to join the church at Cashie, under the care of Elder Dargan. Her husband, who was violently opposed to it, and a great persecutor, had threatened, that if any man baptized his wife he would shoot him; accordingly baptism was deferred for some considerable time. At length Elder Tanner was present at Elder Dargan's meeting, and Mrs. Dawson applied to the church for baptism, expressing her desire to comply with her duty. She related her experience, and was received; and as Elder Dargan was an infirm man, he generally when other ministers were present, would apply to them to administer the ordinance in his stead. He therefore request-

ed Elder Tanner to perform the duty of baptism at this time. Whether Elder Tanner was apprized of Dawson's threatening or not; or whether he thought it was his duty to obey God rather than man, we are not able to say; but so it was he baptized sister Dawson. And in June following, which was in the year 1777, Elder Tanner was expected to preach at Sandy Run meeting house, and Dawson hearing of the appointment, came up from Windsor to Norfleet's ferry on Roanoke, and lay in wait near the banks of the river, and when Elder Tanner (who was in company with Elder Dargan) ascended the bank from the ferry landing, Dawson, being a few yards from him, shot him with a large horseman's pistol, and seventeen shot went into his thigh, one of which was a large buckshot, that went through his thigh, and lodged between his breeches and thigh on the other side. Elder Burkitt was present when the doctor (who was immediately sent for) took part of the shot out of his thigh. In this wounded condition Elder Tanner was carried to the house of Mr. Elisha Williams, in Scotland Neck, where he lay some weeks, and his life was despaired of; but thro' the goodness of God he recovered again. Dawson seemed somewhat affrightened, fearing he would die, and sent a doctor up to attend him. And after Elder Tanner recovered, he never attempted to seek for any recompense, but submitted to it patiently as *persecution* for Christ's sake.

Elder JAMES BELL.

Elder JAMES BELL was born in Sussex county, Virginia, of parents who professed the Episcopal

religion, but there was no great reason to believe they were acquainted with an experience of grace. He, as his parents before him had done, frequently attended the church of England, and complied with the forms of the church. He was a man of bright intellectuals, and at a very early period became popular in the county where he lived. He first received a commission in the military department; he was appointed Captain of a militia company; then a Justice of the Peace; and sometime after became Sheriff of the county. His popularity increasing, he gained the general esteem of every respectable character in Sussex, and the adjacent counties. He was at length solicited to offer himself a candidate for the General Assembly, and accordingly did, and was elected by a large majority, and continued to represent that county for some time. All the time he was anxiously pursuing popularity he had no concern about religion, nor anxiety for the salvation of his soul, until his brother Benjamin Bell, who had been for some time removed to the south, came in to see him. His brother Benjamin was converted, and had joined the Baptists in the south state, and when he came into Virginia and saw his brother James Bell, he told him what the Lord had done for his soul, and what a miserable state he apprehended his brother to be in; inso-much that it took a very powerful effect on his brother, so that he never was truly satisfied until he had reason to hope the Lord had converted his soul. And he was then willing to part with all his worldly honor and preferments for that honor that comes from God only. He was baptized in Sussex county, by Elder John Meglam-

re, in the year 1770, and soon after became a zealous preacher of the gospel of our Lord Jesus Christ; and it is well known he always continued a remarkable pious and zealous Christian until his death. He became a member, and took the care of the church on Sappony, in Sussex county, Virginia, which was formerly under the care of Elder *John Rivers*, and continued preaching and baptizing until September, 1778, when he died. In his last sickness, he said, he was apprehensive he should not be in his senses when he died. He therefore wished to have his children called together, that he might talk to them while he had the exercise of his reason. Which was accordingly done, and all his children, who were present, stood around him, and he very affectionately exhorted them all before he bid the world adieu! He requested Elder Burkitt (who was then present) to preach his funeral sermon from 1 Tim. i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." It is this, said he, upon which my soul depends for life and salvation. He departed this life, September, 1778, aged about 43 years.

CHAP. III.

1. *Some of the proceedings of the Association, and remarkable events that took place from the year 1778 until 1785.*
2. *The Decorum or Rules by which the Association is governed, when made and adopted, and the Rules at large.*
3. *The nature of a Minister's*

Call to the office of the Ministry, and the manner of his Ordination. 4. Biographical sketches of Elder Jeremiah Dargan, who departed this life the 25th of December, 1786.

IN the year 1778, September 28th, the Association met at Elder Meglamre's meeting house, in Sussex county, Virginia. Elder Meglamre Moderator, Elder Burkitt Clerk. From the great respect we still had for our sister churches, which were formerly in union with us, it was resolved that Elders John Meglamre, Z. Thompson, and Elder Burkitt (instead of Elder Bell deceased, who was appointed by last Association) were at this Association appointed to visit those churches, and endeavor to effect a reconciliation with them if possible, and returns be made to our next Association.

A query proposed at this Association from Elder Burkitt's church—*Suppose a member is accused of a fault and denies it, and a person who is not a member, and is not interested in the matter, has made oath before a Justice of the Peace that he is guilty—what shall a church do in that case?*

Ans. That the church shall judge of the veracity of the person who swore, and the circumstances attending it, and act accordingly thereto.

At this time the churches began earnestly to desire a revival of religion, and sat apart two days of fasting and prayer, to solicit the throne of grace for a revival.

The next Association was appointed at Fishing creek, at the new meeting house, on the Saturday before the third Sunday in May next.

The Association met at the time and place before mentioned, and on account of the present

distress of our country, but few delegates met, and but little business was done. It was at this time we received information that the *British* were at Suffolk in Virginia, and had burned the town; and the people were fearful they were on the way to North Carolina, but the Association sat, and we continued a short space of time—The following business was done, viz:

A church in Camden county, N. C. by their delegates, presented a letter to the Association desiring admission. On examination they were found to be an orderly church, and they were received. This church was one of those which was formerly in union with us before the reformation took place, and was a very ancient respectable church. It appears that this church had for some time believed the principles on which the reformation was grounded at first, but they did not so readily accede to the measures which were fallen on at the Falls of Tar river, because their pastor Elder *Henry Abbott* was baptized in unbelief, and had not seen it his duty to comply with baptism since he was converted; but before this Association, which was holden at Fishing Creek, he complied with his duty, and a reformation in that church, in this respect, took place, and they have again united with us. Blessed be God for the union of saints.

It was at this time that the church under the care of Elder Dargan was received. All those difficulties before mentioned, which were for some time a bar to their being admitted, were all removed.

By reason of the distress in our country, and the molestation of our enemies, being the time of the war, we were prevented from holding any

regular Association, of which we have the minutes, until the Saturday before the 4th Sunday in May, 1782, which was holden at Mr. *Arthur Cotten's*, in Hertford County, North Carolina.

Saturday, 25th May, 1782. The Association being open, Elder Meglamre was chosen Moderator, Elder Burkitt Clerk. A church in Pitt county, under the care of Elder John Page, presented a letter by their delegates, desiring admission into the Association, and were received. Also the church at the Falls of Tar River was received. And also the church in Edgecombe, under the care of Elder Joshua Barnes; and one in the county of Currituck, North Carolina, under the care of Elder James Gamewell, were received.

Elders Silas Mercer, Abraham Marshall and David Barrow were appointed to preach on the Sunday.

The Clerk was requested to prepare a *Decorum* for the Association, and present it on Monday morning.

Monday morning, 27th May, 1782, the decorum, or rules of the Association, which the Clerk had prepared, was read and approved of. A copy of which is as follows, viz:

1. The Association shall be opened and closed by prayer.
2. A Moderator and Clerk shall be chosen by the suffrage of the members.
3. Only one person shall speak at once, who shall rise from his seat and address the Moderator when he makes his speech.
4. The person thus speaking shall not be interrupted in his speech by any, except the Moderator, till he be done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as

to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.

6. No person shall abruptly break off, or absent himself from the business of the Association, without liberty obtained from it.

7. No person shall rise and speak more than three times to one subject, without liberty from the Association.

8. No member of the Association shall have liberty to be whispering or laughing in time of a public speech.

9. No member of this Association shall address another, in any other terms or appellations but the title of *Brother*.

10. The Moderator shall not interrupt any member in, nor prohibit him from speaking, till he give his light on the subject, except he break the rules of this decorum.

11. The names of the several members of the Association shall be enrolled by the Clerk, and called over as often as the Association requires.

12. The Moderator shall be the last person who may speak to the subject; and may give his light on it, if he please, before he puts the matter to a vote.

13. Any member who shall willingly and knowingly break any of these rules, shall be reprov'd by the Association, as they shall see proper.

These rules being confirmed and established, we then proceeded to business; wherein there was much disputing about the power of Associations, their business and foundation. But at last there was a unanimity among the whole upon the following plan, viz: The Association did agree that we should answer queries when approved, when presented by a member of the Association and not as coming from the church; and the proceedings of the Association to be returned in writing to the respective churches. Here a motion was made for a division in the

Association, but the Association did not agree to it. But for conveniency the Association advised that four general Conferences should be holden, at different places, and that the churches convenient might represent themselves in those Conferences, and their proceedings be transmitted to the annual Association. Accordingly the four following were appointed, viz: At Elder Meglamre's meeting house, the Saturday before the second Sunday in August; at Yoppim, the Saturday before the fourth Sunday in August; at Camden, the Saturday before the first Sunday in September; at Elder Page's, the Saturday before the second Sunday in September.

The next annual Association to be at Davis's meeting house, on Roanoke, in Halifax county, North Carolina, the Saturday before the last Sunday in May, 1783.

According to appointment, the Association met at Davis's meeting house; at which time and place the following business was done. 1. They thought proper to set aside the practice of general Conferences, and appointed four occasional Associations in their stead; and for each church convenient to represent their case by letters and delegates, and consult the affairs of the churches; and the minutes of these Associations to be transmitted to an annual Association, where all the churches which possibly could, should attend. 2. The following queries were answered at this Association, viz:

Query 1. By Elder Mercer—*Is washing feet an ordinance of Christ's church which ought to be continued in the church?*

Ans. We look upon it a duty to be continued in the church.

2. By brother Peter Mercer—*Has a church of Christ any right to try causes of a civil nature?*

Ans. We look upon it that the church has a right, from God's word, to try all causes which may arise amongst themselves.

3. The proceedings of the general Conferences appointed by the last annual Association, and which were held last year, were read in this Association, and the minutes ordered to be recorded in the Association book. Queries of consequence answered at these Conferences were as follows, viz:

Query 1. By brother Lancaster, in the Conference at Elder Meglamre's meeting house—*Has a church any right to suspend a member from communion, who has been guilty of a crime, and still hold him as a member of the church?*

Ans. As our Lord in the 18th of St. Matthew's gospel, has given a sufficient rule to deal with offending members, we generally think there is no degree of church censure to be inflicted on an impenitent member, after a public hearing in the church, besides excommunication; which we believe consists in putting him out of communion and membership.

2. *Has a church any authority from God's word, to lay it upon their minister to get up in a congregation, and publish the excommunication of a disorderly member?*

Ans. We think that the offending member being dealt with in a public conference, is sufficient without any more publication.

3. By brother Shelly—*What way is thought best for a church to act in supporting their minister?*

Ans. That each member ought to contribute voluntarily, according to his or her ability; and in no wise by taxation or any other compulsion.

4. *What method shall be taken with a member,*

who shall rent himself off from his own church and join another?

Ans. We think it is disorderly for a member to rent himself off from his own church, and disorderly for a church to receive him.

5. *Is the baptism of a believer, a legal baptism, if performed by an unauthorised minister?*

Ans. It is our opinion, that the person who administered the ordinance was very much out of his duty, and displeasure ought to be shown to such a practice: but as for the person's baptism, as it was done in faith, we esteem it legal.

6. By Elder Abbot, in the Conference at Yopim—*Is a person who is called to the work of the ministry, in his duty to travel out into different parts of the world, to preach without a letter from his church, signifying their approbation of his personal conduct, and call to the ministry?*

Ans. We do not think they are in their duty.

7. By Elder Burkitt, in the Conference at Camden—*What shall a church do with a member, who shall absent himself from the communion of the Lord's supper?*

Ans. That it is the duty of the church to enquire into the reason of his thus absenting himself from the communion, and if he does not render a satisfactory reason the church shall deal with him.

8. By brother Forbes—*What number of members can be thought sufficient, in an arm, branch or wing of a church, in order for their constitution?*

Ans. We give it as our opinion, that a number of members who are capable to carry on a proper discipline in a church, are sufficient for a constitution.

9. *Has an itinerant minister, who has not the care of a church, a right to baptize on any occasion?*

Ans. We suppose he has not a right on all oc-

easions, but only on some. The occasions which we conceive he has a right to baptize on, are as follow, viz: 1. When he visits a church destitute of a pastor, and is called by the church to baptize. 2. When he travels into dark places, destitute of ministerial helps, and persons get converted and desire baptism of him, and they are not capable to make application to any church by reason of their distance from them.

After the Association had heard and approved of the procedure of these general Conferences, they then appointed their next annual Association, which was to be holden at Sandy Run, in Bertie county, N. C. the Saturday before the third Sunday in May, 1784.

By a resolve of this Association there were four occasional associations to be holden in 1783, viz: At Ballard's Bridge in August, at Camden in September, at South Quay in October, and at the new meeting house on Fishing Creek the Saturday before the third Sunday in September, and the minutes to be transmitted to the annual Association.

Extracts from the minutes of these occasional Associations.

At the Association at Ballard's Bridge, the following queries were answered, viz:

Query 1. By Elder Burkitt—*Is it agreeable to God's word, for Christians to marry unconverted persons?*

Ans. We do not know that God's word does actually forbid such marriages, but we would advise the members of our churches to comply with christian marriages, as nearly as they can judge, for their own comfort and satisfaction.

2. *What shall the master of a family do with his*

slaves, who refuse to attend at the time of public prayers in the family?

Ans. We think it is the duty of every master of a family to give his slaves liberty to attend the worship of God in his family; and likewise it is his duty to exhort them to it, and endeavor to convince them of their duty; and then leave them to their own choice.

3. By Elder Welsh—*Is it thought regular for a church, to restore a Deacon upon repentance, from suspension to office, as well as to membership?*

Ans. It is our opinion, that if the church be fully satisfied with his conduct in executing his office before, that they may restore him to office again, as well as to membership.

4. By Elder Burkitt—*What way is thought best for a church to put members upon a trial of their gifts, who think they are called to the work of the ministry?*

Ans. We judge it necessary that all ministers should be called of God to preach the gospel, and when any member thinks he has a call to preach, he ought to inform his church of it; and then we would advise the church to deal very tenderly with him, and give him all the encouragement necessary: and we would advise that brother to follow the direction of the church with respect to the manner of beginning to preach.

At the occasional Association held on Fishing Creek the same year, a church on Black-Creek, in Wayne county, N. C. petitioned for admission into the Association, and was received. And at this Association the following queries were answered.

Quere 1. By Elder Meglamre—*What shall a church require of a person for satisfaction, who had been excommunicated from another church at a great*

distance, and now being removed convenient to them and desires fellowship with them?

Ans. That such a person ought (if possible) by a letter of recommendation from the church where he lives, apply to the church from which he was excommunicated, and regain fellowship with them, and then take a letter of dismissal from them, and join the church amongst whom he lives.

2. What are the essentials of church communion?

Ans. That a person shall, before being admitted to commune, give a satisfactory account of his being savingly converted to the Lord Jesus Christ, and publicly declare the same by being regularly baptized by immersion.

At the occasional Association at South-Quay very little was done, except a motion for a division in the Association; which was rejected.

The annual Association at Sandy-Run.

The 15th of May, 1784, the annual Association commenced at Sandy-Run meeting-house, Bertie county, North-Carolina. The Association was opened by prayer—Elder Meglamre was chosen Moderator, and Elder Burkitt, Clerk. Then proceeded to business. A church in Pitt county, under the care of Elder Abram Baker, on petition was received into the Association. Elders Jesse Read, John Meglamre, Philip Hughes and David Barrow were appointed to preach on Sunday

This Association agreed to correspond with the Salisbury Association, in Maryland, by letter and delegate. Elder Edward Mintz was appointed our delegate. Elder Burkitt was requested to prepare letters to the Salisbury Association, and to the general committee at Dover, in Virginia. An answer to the following queries were given, viz:

Query 1. *Is a Pastor or Bishop of a church bound by the word of God, to the congregation he agrees to take the oversight of, for life; or is he in this case at liberty to be governed by his inclination, interest, or what he may suppose to be a call from God. Yea or nay?*

After debating the query some time, and it appearing ambiguous, by the consent of the Association the query was altered to read thus—

Is it thought that a Bishop, or Pastor of a church, stands upon the same footing in the church as any other member, with respect to his having a right to a dismissal on his request?

Ans. It is our opinion that as a member he is accountable to the church, and as a minister he is accountable to God.

2. *Is it agreeable to gospel rule and order, to call a minister to take the pastoral care of a church, without the unanimous consent of the members of said church?*

Ans. We think they ought to be unanimous.

The Association agreed to hold only one occasional Association this year, which was appointed at Fishing Creek, Daniel's meeting-house, the Saturday before the second Sunday in October. The annual Association was appointed next at Shouder's Hill, in Virginia.

At the occasional Association on Fishing-Creek, a church in Craven county, N. C. under the care of Elder James Brinson, joined the Association. Also another in said county on Swift Creek, was received. Another in Franklin county, formerly under the care of Elder William Walker, presented a letter, setting forth their desire to be in union with us, and wished to know what were those bars which heretofore subsisted between the church

ches. Accordingly information was given. This church was one of the Regular Baptist Association which was formerly in union with us.

*Extracts from the annual Association holden at
Shoulder's Hill.*

Saturday, the 14th of May, 1785, the Association met at Shoulder's Hill, in Nansemond county, in Virginia, and after it was opened by prayer, Elder Meglamre was chosen Moderator, and Elder Burkitt Clerk.

Letters from 21 churches were read.

A church at the Northwest river bridge, in Norfolk county, Virginia, a church at Shoulder's Hill, a church on Scuppernong, in Tyrrel county, N. C. a church at Pungo, Princess-Anne county, Virginia, and a church on Blackwater, Princess-Anne, were all received in this Association.

Elders John Leland, Lemuel Burkitt, David Barrow and Jonathan Barnes, were appointed to preach on Sunday.

On motion of Elder Barrow, the *engrossed bill*, respecting a general assessment, was taken into consideration; and on motion of Elder Leland, a petition of the inhabitants of Charles-City county, Virginia, was read; and the Association advised that this petition, or one similar thereto, should be adopted by the delegates of this Association who reside in Virginia, and be presented to the inhabitants of their respective counties, and when they have gotten a sufficient number of subscribers, be presented to the General Assembly of Virginia.

Here at this Association, the churches were still sensible of the declining state of religion, accordingly a day of fasting and prayer was appointed, to solicit the throne of grace for a revival.

The next Association was appointed at Kehukee, the Saturday before the second Sunday in October, 1785.

At this Association the most of the churches complained of coldness in religion, a few informed us of a great stir amongst them.

A church at South-Quay, in Virginia, a church at Bear-Creek, in Dobbs county, N. C. a church in the upper end of Tyrrel county, on Morattuck, were received into membership in this Association.

On motion of Elder Read, Elders John Meglamre and Jesse Read, and brothers Charles Champion and Thomas Gardner, were appointed a committee to meet the Regular Baptist brethen in conference, to endeavour to effect a reconciliation with them.

Elders David Barrow, Lemuel Burkitt, John Meglamre and Jonathan Barns were appointed to preach on Sunday.

Query 1. *Has a woman any right to speak in the church in matters of discipline, unless called upon?*

Ans. We think they have no right unless called upon, or where it respects their own communion.

In consequence of a motion made by Elder J. M'Cabe, the Association thought proper to advise the several churches (in order to remove the general complaint of coldness in religion) to set apart some time every day, between sun-set and dark, to be engaged in private prayer to the Lord for a revival of religion.

The next Association is to be holden at the house of brother Joshua Freeman, in Bertie county, May, 1786.

We shall conclude this chapter, by shewing the nature of a minister's call to the office of the ministry, and the manner of his ordination; and a few

sketches of the biography of Elder Dargan, who departed this life the 25th of December, 1786.

A Minister's Call and Ordination.

It is by many thought absolutely necessary that the first qualification of a minister of the gospel should be a classical education; and such persons think that a minister cannot be qualified to preach the gospel except he be a man of *erudition*. But is it not evident, that many who have spent years in the schools to acquire a liberal education, and yet notwithstanding all their acquirements, are ignorant of the *true knowledge* of God, and are unacquainted with the *spiritual meaning* of his word. "The natural man receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned." 1 Cor ii. 14. "And the wisdom of this world is foolishness with God." chap. iii. 19. Learning is a very good handmaid, but we are far from supposing that it is essentially necessary for a man to be acquainted with the *oriental* languages before he is qualified to preach the gospel. Many may be acquainted with these languages, and yet be, as a poor African told a young gentleman, "I perceive (said he) that there are many *learned* fools." Upon the whole, we suppose that it is necessary every minister of Christ should, in the first place, be truly converted, and regenerated by the grace of God, that he have a general acquaintance with the word of God, and that he should be called of God to preach the gospel. "No man taketh this honor to himself, but he that is called of God, as was Aaron." Heb. v. 4. An evidence of his call, for his own satisfaction, is, first, if his views in preaching the gospel be not for the sake of lucre, nor for honor nor applause; but, se-

condly, if he aim at the glory of God and the good of souls. An evidence of his call, to the satisfaction of others, is, first, his spiritual understanding in the word of God; second, his ability in explaining the meaning of the word; third, the success of his ministry in the conviction and conversion of sinners, and comfort of the saints. It is necessary that a person thus called to the ministry, should preach on trial for some time, and when the church is satisfied with his call and usefulness, he shall then be set apart by fasting and prayer, by the hands of the Presbytery, in manner and form something like the following example:—

1. It is necessary that a fast should be observed. Acts, xiii. 3. 2. That a Presbytery of two ministers, at least, should be present.

The day appointed for ordination being come, and the church being assembled, a sermon shall be delivered by one of the ministers, suitable to the occasion. The sermon being over, the solemnity may begin with singing a suitable hymn, and prayer to Almighty God. Then one of the ministers standing up, ought to address the *candidate* and church after this manner: "When the church at Jerusalem, the mother of us all, had chosen men to office, it is recorded that they set them before the Apostles to be ordained, by laying on of hands and prayers; we desire, therefore, that this church will set before us the man whom they have chosen to the ministry."

Then let some of the church conduct the candidate to the ministers, and one of them may address him in this manner:—

"The regard we pay to that sacred charge, *lay hands suddenly on no man*, obliges us to use caution—Sir, we would be certified of your call to preach."

The candidate may relate his call, or present a copy of his call, and it may be read.

“We would also see your license, which may be to us a testimony of your good morals, and the approbation which your ministerial abilities have obtained.”

Let the license be read, or let the church testify.

Then add, “Hitherto your advances towards the ministry appear to have been regular and fair, but we are obliged to seek for further satisfaction, which you alone are capable of giving: permit me therefore to ask you—Do you, Sir, willingly, and not by constraint, out of a ready mind, and not for filthy lucre, devote yourself to the sacred office?”

The candidate shall answer, that the ministry to him is of free choice, and that his view is not lucrative.

“Do you believe that you are moved hereto by the spirit of God, so that a necessity is laid on you to preach the gospel, and that a woe will be to you if you preach it not?”

The candidate shall answer the question in the affirmative.

“Do you take the *Bible* to be the word of God, in such a sense as to hold yourself bound to believe all it declares; to do all it requires of you as a christian; to abstain from all it forbids? Do you consider that book as the only *rule of faith and practice* in matters of religion; and a sufficient rule, so that there is no occasion for any other judge of controversies; or for creeds, confessions of faith, traditions, or acts of councils of any denominations, to supply its supposed defects? Do you hold that book as your *creed or confession of faith*; and will you make it your directory, whether in preaching, administering ordinances, exercising government

and discipline, or in performing any other branch of your function?

The candidate shall confess that he owns it as the word of God, and that his resolution is to be directed by it as a christian, and as a minister.

After this the candidate shall be desired to kneel, and the ministers lay their hands on him, and pray, each of them. Then the ministers to withdraw their hands, and when the ordained person rises, to salute him in the following manner:—

“We honor you, dear brother, in the presence of all the people, and give you the right hand of fellowship as a token of brotherhood and congratulation, and wish you success in your office, and an answer to those prayers which two or three have heartily agreed on earth to put up for you.”

Then the solemnity is to be concluded by a charge given to the ordained minister, and a certificate of his ordination as follows:—

State of North Carolina, } **T**HIS may certify, that
Bertie county. } A. B. (a minister of the Baptist society, and a member of the church in the county and State aforesaid, being before proved and recommended by said church) was set apart by fasting and prayers, on the 5d day of October, 1803, by the imposition of hands of C. D. E. F. and G. H. ministers of the gospel, who were called as a Presbytery for that purpose, whereby the said A. B. is ordained a minister of the gospel, and entitled to the administration of all the ordinances thereof. Witness our hands the day and date above written.

C. D.
 E. F.
 G. H.

Elder JEREMIAH DARGAN.

Elder JEREMIAH DARGAN was converted and baptized in the south state, but divine Providence so ordered that he should move in, and become a resident in Bertie county, N. C. The manner and

means by which it was effected through the divine agency of Him, *who worketh all things according to the counsel of his own will*, was sister Dargan, whose name before married was *Anne Moore*, who resided at Cashie, in Bertie county, got converted, and as there was no administrator near to administer baptism, she travelled into the State of South Carolina, under a sense of duty and a desire to comply with it. Here she met with Elder Dargan, whom she soon after married, and he moved into Bertie county. He was a remarkable pious christian, and a very zealous minister of the gospel. He was so tender hearted, that it was hardly ever known he preached a sermon without plentifully shedding tears; so that he could say with the Apostle Paul, *For the space of three years I have warned every one, night and day, with tears* Acts, xx. 31. Elder Dargan was an instrument of first planting the gospel at Cashie, and of first gathering that church. He did not continue a great many years amongst them, but his labors were wonderfully blessed amongst that people, and in that part of the country near Wiccacon. He was a means, in the hands of God, of planting that church, called *Wiccacon church*, now under the care of Elder Hendry. Being greatly afflicted, he did not travel much; and towards the latter end of his days he was grievously afflicted with the gravel, of which he at last died. He was very patient in his affliction, submissive to the will of divine providence, and expressed a desire to depart and to be with Christ, which was far better. He departed this life on the 25th of December, 1786. He requested that Elder Burkitt should preach his funeral sermon, and that a copy of the sermon should be written (as nearly as could) for the benefit of his friends. Accordingly

Elder Burkitt attended at his funeral solemnity, and preached to a crowded audience, from Luke, ii. 29, 30: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation." The sermon afterwards was printed.

CHAP. IV.

1. *Proceedings of the Association until 1789.* 2. *Proceedings of the Association at Whitfield's meeting house. The junction of the Regular Baptist Churches with us, and the names to be buried in oblivion; and the Association to be hereafter known by the name of the "United Baptist Association."* 3. *The Constitution of the Association, and Form of Government.* 4. *Proceedings until the Division took place at Davis's meeting house in 1790.* 5. *Remarks on the Division.* 6. *Biographical Sketches of Elaers Samuel Harrel and Henry Abbot.*

On the 20th of May, 1786, the Association met at brother Joshua Freeman's, in Bertie county, N. C. The Association was opened by prayer, Elder John Meglamre was chosen Moderator, Elder Burkitt Clerk. Letters from twenty-one churches were read. They mostly complained of coldness; but there were added to the churches since last Association nearly seventy members. Here, a church at Knobscrook, in Pasquotank county, N. C. and one in Brunswick county, Virginia, on Fountain's Creek, were received into the Association.

Elder Read, who was appointed (with some

others) to attend a committee of the Regular Baptist Society, informed the Association that he attended the committee, and made to them the following proposals:

1. We think that none but believers in Christ have a right to the ordinance of baptism; therefore we will not hold communion with those who plead for the validity of baptism in unbelief.

2. We leave every church member to judge for himself whether he was baptized in unbelief or not.

3. We leave every minister at liberty to baptize, or not, such persons as desire to be baptized, being scrupulous about their former baptism.

The Association concurred with the report; and recommended those propositions to the several churches in our union, and desired their opinion thereon.

Query 1. *Is it legal to administer the Lord's supper to a single person, in case of inability to attend public worship?*

Ans. We believe it may be lawful in some cases.

2. *Is it orderly for a church to hold communion with a member who frequents the Freemason Lodge?*

Ans. We think it disorderly.

The next Association to be holden at South Quay, in Virginia, the first Sunday in October 1786.

On the 30th day of September, being the Saturday before the first Sunday in October, 1786, the Association met at South Quay. The following business done:

A church at Black Creek, Southampton county, Virginia, was received.

On motion of Elder Barrow, a committee of six, viz: Elders Meglamre, Barrow, Mintz, Stansil, Etheridge and Read, were appointed to devise ways

and means for the encouragement of Itinerant preaching. On Monday the 2d of October, the committee reported that they were divided in their sentiments, and had concluded on nothing decisive. Whereupon it was ordered that Elder Meglamre, the chairman of said committee, report the difficulties which occasioned the division as aforesaid; and after hearing those difficulties and considering them, the Association ordered that the proceedings of said committee be entered on the Minutes of the Association, and be transmitted to the different churches for their consideration and approbation; and they were requested to signify their minds to the next Association. The proceedings were as follow, viz:

1. From the frequent requests, in the church letters to the Association, we think it necessary that four ministers be appointed to visit the churches in our connection, each one to go through the churches twice in one year.

2. For the support of those ministers, we think necessary for the Association to advise the congregations thus visited, to contribute as they may think to be duty; and favour the next Association with an account of what they shall do for that purpose.

3. That the said Itinerants equally partake of the bounty of the people.

4. That this work be begun the 1st day of November, at South Quay.

Query 1. *Has a church a right to excommunicate a member on the single testimony of a worldling, in any case?*

Ans. No: unless corroborating circumstances be sufficient to induce the church to believe the testimony to be true.

At this Association the churches agreed to divide;

in a measure—that is, they agreed to hold one Association in Virginia in the spring, and the Carolina Association in the fall; and that each Association shall send five ministers, and each of the ministers to take with him one of the members of his church, as a delegate; and that either of the Associations may dismiss or receive any church in the connection for the sake of conveniency.

The next Association in Virginia to be at Fountain's Creek in May; and the Carolina Association to be at Daniel's meeting-house, on Fishing Creek, in October next.

On the 19th of May, 1787, the Association met at Fountain's Creek.

A church at Otterdam's, Sussex county, Virginia, was received.

This Association agreed to reconsider the business of *itinerant* preaching. A committee was appointed for that purpose, and after deliberation thereon, reported as follows:

1. It is thought expedient that every quarterly meeting should be attended by some neighbouring itinerant preacher.

2. That not only ordained preachers, but young-gifts also be advised and called upon by the church to which they belong, to engage in the work, not only amongst the churches, but in other places where it may appear necessary.

3. That as many appointments as can be conveniently attended, be by the present Association made, in order to begin the work.

An amendment to these rules was proposed by Elder Barrow, and concurred with by the Association, viz:

That this Association would recommend it to the several churches to search among themselves for

such members as have useful gifts, and pressingly lay it upon them to exercise them without delay.

Query 1. *What number of ministers are sufficient to compose a Presbytery?*

Ans. Two or more.

The next Virginia Association appointed at Elder Meglamre's meeting house, in Sussex county, on the Saturday before the third Sunday in May next.

On the Saturday before the second Sunday in October, 1787, the Carolina Association met at Daniel's meeting house, on Fishing Creek. Elder Meglamre Moderator, Elder Burkitt Clerk.

At this Association a church in Martin county, under the care of Elder Martin Ross, was received into the Association.

Query 1. *What measures shall a Deacon take, who sees the necessity of the minister's support, and his conscience binds him to do his duty, in consequence of which he frequently excites the brethren to their duty; yet after all, to his daily grief, he finds they neglect their duty?*

Ans. It is our opinion that it is the members duty voluntarily to contribute to the minister's support, and if the Deacon discovers any member remiss in his duty that he shall cite him to the church; and if the church finds him negligent in his duty, we give it as our advice, that the church should deal with him for covetousness.

The churches were requested, both in Carolina and Virginia, to send in their letters to our next Association, whether they approve of a division of the Association, according to the proceedings at South Quay in 1786.

On the Saturday before the third Sunday in May, 1788, the Association convened at Elder Meglamre's meeting house, in Sussex, Virginia. El-

der Meglamre chosen Moderator, Elder Burkitt Clerk.

A church at Seacock, in Sussex county, a church near the Cut Banks, on Nottoway, Dinwiddie county, a church in the same county, on Rowanty, and a church on Great Creek, in Brunswick county, Virginia, were received into the Association.

On motion of Elder Barrow, a committee was appointed to examine the minds of the delegates from South Quay church, respecting a certain sentence in their letter to this Association. On examination of the delegates, the committee reported as follows, viz:

That this church had adopted a certain plan for discharging their duty towards travelling preachers by a public fund; which plan the church recommended to the approbation or disapprobation of this Association.

The plan was as follows, viz:—

“By raising a fund, in the first place, by their own contribution. 2. By public collections from the inhabitants, twice in the year at least. Which money so collected and deposited in the hands of some person, and subject to the orders of the church, to be appropriated to the aid of any and every travelling preacher, whom they shall judge to be sent of God to preach. And they conceive that such a plan, with them alone (beautiful as it appears) will not answer the desired purpose; therefore have thought it necessary to present it to this Association for their approbation.”

Upon a further investigation of the matter, the Association determined that the plan proposed, be inserted in the minutes of the Association, and the following answer be prefixed:—

The Association after a mature deliberation upon the matter, do think that according to scripture, there ought to be some provision made in the churches for the ministry; and therefore thought it improper to decide on the proposed plan; but do re-

commend it to the consideration of the different churches for their approbation or disapprobation.

On the mature consideration of the division of the Association, it was thought expedient for the two bodies to be again united in one as formerly: And it was also resolved that there should be two Associations in the year; one in Virginia, the other in Carolina; one in the spring, the other in the fall. And that they should be appointed by the respective brethren in each State, when and where they please; *i. e.* the brethren belonging to Virginia to appoint the Association in their State, and the brethren in Carolina to have the privilege of appointing the Association in that State; and that every church in each State be under an obligation to attend each Association, in each State, according to their former compact, before the division took place.

The next Association, in Virginia, is appointed the Saturday before the third Sunday in May, 1789.

The Association, in Carolina, met the Saturday before the second Sunday in October, 1788, at the Falls of Tar River.

Elder Meglamre was chosen Moderator, and Elder Burkitt Clerk.

A church on Newport River, in Carteret county; and one on New River, in Onslow county, under the care of Elder Robert Nixon, were received.

On motion, the Association was requested to give their opinion what they believe the real work of a Deacon is.

Ans. That we think that there ought to be such officers in the church, as Deacons, and that their work is to serve tables. That is, the table of the Lord; the table of the minister; and the table of the poor. And for to see that the church makes proper provision for them.

Query 1. *How far can a church that has no pas-*

tor, or ordained minister, (though they have some other ordained officers) proceed in discipline to receive or turn out members, and be orderly in their proceedings?

Ans. We think that such an organized church, has full power to receive persons to baptism, and call upon an authorized minister to baptize them; and that such a church has full power to excommunicate disorderly members.

2. *Suppose a man should be married to a woman who was under twelve years old, he knowing her age when he married her; and should afterwards forsake her, and marry another: Can such a man be justifiable in so doing; or ought that man to be held in the fellowship of a gospel church?* Ans. No.

Whereas the church at Kehukee are fallen into disorder, and stand in great need of our assistance, to advise them to such suitable measures as they may think proper to effect their union again.

It is ordered that Elders Burkitt, Read and White, be a committee to attend said church, and propose suitable measures for that purpose.

It was the opinion of this Association, that those bars, which heretofore subsisted between the Baptists amongst us, formerly called *Regulars* and *Separates*, be taken down; and a general union and communion take place according to the terms proposed at brother Joshua Freeman's, in Bertie county, May, 1786; and that the names *Regular* and *Separate* be buried in oblivion, and that we should be henceforth known to the world by the name of the *United Baptist*.

The next Association in Carolina, is appointed to be at Whitfield's meeting house, in Pitt county, the second Saturday in October, 1789.

May, 1789, the Association met at the Isle of

Wight meeting house, in Virginia. A church on Meherrin, Southampton county, under the care of Elder Murrell, was received into the Association.

Elder Isaac Backus, of New England, and Elders John Pollard, Thomas Read and Thomas Armistead, being present, were invited to a seat in the Association.

Query 1. Is it the duty of a minister to take little children in his arms (at the request of their parents or others) and name them, and pray to the Lord to bless them?

Ans. We think it duty for ministers to pray for infants as well as others, but not to take them in their arms and name them at that time.

2. Is it orderly for a minister to withdraw from a church he is pastor of, and refuse to preach, or administer the ordinances amongst them, because they do not pay him?

Ans. By the law of Christ ministers are required to watch for souls as they that must give an account, and their hearers are required to communicate unto them in all good things. Heb. xiii. 7. Gal. vi. 6. We believe that no minister can justly refuse to feed the flock he had taken the charge of, without either having their consent therefore, or else referring the case to the judgment of impartial brethren.

Whereas our sister church at Pungo, Princess Anne county, Virginia, has not associated with us for a considerable time. It is advised that the minutes of this Association, together with a letter of admonition (which Elder Barrow is requested to prepare) be sent to that church.

The next Association in Virginia, to be holden at Reedy Creek, in Brunswick county, the Saturday before the third Sunday in May, 1790.

On the 10th of October, 1789, the Association convened at Whitfield's meeting-house, in Pitt county, North Carolina, brother Elisha Battle was chosen Moderator, and Elder Burkitt Clerk.

A church at Lockwood's Folly, in Brunswick county, and a church in Robeson county, North Carolina, under the care of Elder Jacob Tarver, joined the Association.

On motion, Elders Burkitt, Barrow, Read, Ross and Moore were appointed a committee to prepare a plan or constitution for the future government of the Association.

Elder Burkitt from the committee appointed by a resolution of the last October Association, to propose measures for a reconciliation in the church at Kehukee, reported, that the committee attended according to appointment, and thought it best to advise that church to relate their experiences to each other, and come under re-examination, in order to regain a general fellowship; which was unanimously agreed to by the church, and accordingly put in practice. The Association concurred with the report.

Elders Burkitt, Barrow, and Read were appointed to preach on Sunday.

A church in Bladen and New Hanover counties, under the care of Elder William Cooper, were received into union with us.

The Junction of the Association.

Whereas a division heretofore subsisted between the churches in the Association, called the Kehukee Association, those bars being taken down by the churches themselves, and approved by the Association; and as it is the desire of the churches and this Association that we again become one body as for-

merly, it was agreed that the following churches should be considered as part of our body, viz:

1. The church in Warren county, under the care of Elder Lewis Moore.

2. The church in Franklin county, under the care of Elder William Lancaster.

3. The church on Tosniet, under the care of Reubin Hayes.

4. The church in Johnston and Wake counties, under the care of John Moore.

5. The church in Duplin, Wayne and Johnston, under the care of Charles Hines.

6. The church in Sampson, Wake and Cumberland, under the care of W. Taylor.

7. The church in Sampson county, under the care of Fleet Cooper.

Elder Burkitt, from the committee appointed to prepare a Plan or Constitution for the future Government of the Association, reported, that they had prepared a plan, which to them was thought the most adviseable; which was read, and debated article by article, and amendments being made thereto, the Association resolved to adopt the following Plan or Constitution for the future Government of the Association, viz.

The PLAN or CONSTITUTION of the UNITED BAPTIST ASSOCIATION, formerly called the KEHUKEE ASSOCIATION

Preamble. **F**ROM a long series of experience, we the churches of Jesus Christ, being regularly baptized upon the profession of our faith in Christ, are convinced of the necessity of a combination of churches, in order to perpetuate an union and communion amongst us, and preserve and maintain a correspondence with each other in our union: We therefore propose to maintain and keep the orders and rules of an Association, according to the following plan or form of government.

Article I. The Association shall be composed of members chosen by the different churches in our union, and duly sent to represent them in the Association; who shall be members whom they judge best qualified for that purpose, and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat.

II. In the letters from the different churches, shall be expressed their number in full fellowship, those baptized, received by letter, dismissed, excommunicated, and dead since the last Association.

III. The members thus chosen and convened, shall be denominated the *United Baptist Association, formerly called the Kehukee Association*; being composed of sundry churches lying and being in North Carolina and the lower parts of Virginia: Who shall have no power to lord it over God's heritage; nor shall they have any classical power over the churches; nor shall they infringe any of the internal rights of any church in the union.

IV. The Association, when convened, shall be governed and ruled by a regular and proper decorum.

V. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

VI. New churches may be admitted into this union, who shall petition by letter and delegates, and upon examination (if found orthodox and orderly) shall be received by the Association, and manifested by the Moderator giving the delegates the right hand of fellowship.

VII. Every church in the union shall be entitled to representation in the Association; but shall have only two members from each church.

VIII. Every query presented by any member in the Association, shall be once read; and before it be debated the Moderator shall put it to vote, and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

IX. Every motion made and seconded, shall come under the consideration of the Association, except it be withdrawn by the member who made it.

X. The Association shall endeavour to furnish the churches with the minutes of the Associations. The

best method for effecting that purpose, shall be at the discretion of the future Associations.

XI. We think it absolutely necessary that we should have an Association Fund for defraying the expences of the same; For the raising and supporting of which, we think it the duty of each church in the union, to contribute voluntarily, such sums as they shall think proper, and send by the hands of their delegates, to the Association; and those monies thus contributed by the churches, and received by the Association, shall be deposited in the hands of a Treasurer, by the Association appointed, who shall be accountable to the Association for all monies by him received and paid out, according to the direction of the Association.

XII. There shall be an Association book kept, wherein the proceedings of every Association shall be regularly recorded, by a Secretary appointed by the Association, who shall receive a compensation yearly, for his trouble.

XIII. The minutes of the Association shall be read (and corrected if need be) and assigned by the Moderator and Clerk before the Association rises.

XIV. Amendments to this plan or form of government may be made at any time by a majority of the union, when they may deem it necessary.

XV. The Association shall have power—

1. To provide for the general union of the churches.
2. To preserve inviolably a chain of communion amongst the churches.
3. To give the churches all necessary advice in matters of difficulty.
4. To enquire into the cause why the churches fail to represent themselves at any time in the Association.
5. To appropriate those monies by the churches contributed for an Association Fund, to any purpose they may think proper.
6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.
7. The Association shall have power to withdraw from any church in this union, which shall violate the rules of this Association, or deviate from the orthodox principles of religion.
8. To admit any of the distant brethren in the ministry, as assistants, who may be present at the time of their sitting, whom they shall judge necessary.

9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches; provided it be holden once in the year in the State of *Virginia*, and once in the year in *North Carolina*; and the Association in *North Carolina*, interchangeably one year on the *north* side of *Tar River*, and the next year on the *south* side of *Tar River*: And the members living within each district, to fix the time and place for holding the Association within said district.

The minutes of the Association had never before this time been printed. It was at this Association ordered that 250 copies of the minutes of this Association should be printed; and that the Constitution or Form of Government, and an abstract of our principles, be inserted in the same; which was done accordingly. There were now 51 churches, and 3944 members in the Association. So that through the goodness of God we had increased 41 churches, and 1354 members in twelve years, and we have great reason to be thankful to Almighty God that an happy union had taken place between all the churches of *Regulars* and *Separates*.

The next Association was holden at Reedy Creek meeting house, in Brunswick county, *Virginia*, May, 1790. Elder Meglamre Moderator, Elder Burkitt Clerk.

At this Association, a church in Portsmouth, and one in Mecklenberg, *Virginia*, under the care of Elder John King, were received into the Association.

At this Association the business of dividing the Association was under consideration, but it was judged not expedient to divide at this time.

Elder Burkitt was appointed to write a Circular Letter for the next Association, on the doctrine of sanctification.

It was also resolved, that it be recommended to the churches in our connection, to give their unor-

dained preachers, who travel amongst the churches, a suitable recommendation.

The next Association was appointed at Davis's meeting house, in Halifax county, North Carolina, on the Saturday before the second Sunday in October, 1790.

October, 1790, the Association met at Davis's meeting house, according to appointment. Elder Barrow preached the introductory sermon from Luke, xii. 15: Take heed and beware of covetousness. Brother Elisha Battle Moderator, Elder Burkitt Clerk. Letters from 54 churches were read.

A church on Flatty Creek, Pasquotank county; a church near Wiccacon, in Bertie county; a church on Sawyer's creek, Camden county; a church on Trent, Jones county; a church on Hadnott's Creek, Carteret county, and a church in Dobbs county, North Carolina, were received into membership in this Association.

A committee of five, viz: Elders Barrow, Burkitt; and Brethren Battle, Lemmon, and Col. Bryan, were appointed to devise ways and means for the encouragement of itinerant preaching. Who reported, that whereas it does appear to us, from a variety of circumstances, that itinerant preaching is necessary, and we hope would be a blessing, we therefore advise the Association to recommend to the several churches in the union, to signify in their letters to the next Association, whether they approve of the following plan, viz: 1. That the Association be divided into certain districts. 2. That a certain number of ministers be appointed by the Association to travel, attend at, and preach to each church once at least in six months or more often. 3. That such ministers as are nominated shall have no power or superiority over the churches by vir-

tue of their delegation or otherwise, more than to advise. 4. We would advise every church when visited to call those ministers to their assistance in conference, about any matter of difficulty, whether it be in principle or practice. 5. That the Association do recommend the respective churches of their connection, to consider what the Apostle says concerning this matter, "That they who preach the gospel should live of the gospel;" and accordingly advise the churches to consider the expences of those ministers, and use proper means in each church (which they themselves may prescribe) to answer that purpose, and voluntarily contribute to them for the defraying of such expences.

Elders Burkitt, Ross and Barnes, were appointed to attend the church at Flat Swamp, who were under difficulties respecting the doctrine of Universal Restoration, strenuously propagated amongst them by a certain John Stansill, and propose measures for their relief.

At this Association, it was again solicited for a division of the Association, and after a long deliberation on the subject it was resolved, that the Association be divided into two distinct Associations, and that the State line between Virginia and North Carolina, be the dividing line between the two Associations, and that they should constantly visit each other by two delegates and a letter of correspondence.

Remarks on the Division.

The division of the Association was not occasioned by any discordant principles, nor any difference of judgment with respect to church government, nor want of love; but purely for conveniency. The Association had become very numerous, and the churches lay at a great distance from each other.

The Association now consisted of 61 churches, which contained 5017 members, and many of the churches being at a great distance from the center of the Association, it was thought best to divide into two bodies. For the conveniency of the churches, 1. There were appointed four general Conferences in different parts of the Association, which were authorised with power to transact business similar to the Association, and their proceedings transmitted to the annual Association: then it was thought best to have only two occasional Associations, and their minutes returned to the annual Association. Some of the churches repeatedly requesting a division, and as many of the churches lay in Virginia, the Association agreed to hold two Associations annually; one in Virginia, the other in Carolina; the Association in Virginia in the spring, the Association in Carolina in the fall. This continued until the Association at Davis's meeting house in 1790, when according to a resolution of the last Association the subject of a division was again taken up, and they agreed to divide, and the State line between Virginia and North Carolina was to be the dividing line between the two Associations. The Association in North Carolina then consisted of 42 churches, and still retained the name of the *Kehukee Association*. The Association in Virginia first assembled at Portsmouth, and called themselves by the name of the *Virginia Portsmouth Association*. They consisted of 19 churches at their first meeting.

Biographical sketches of Elders Samuel Harrell and Henry Abbot.

Elder SAMUEL HARRELL.

Elder SAMUEL HARRELL was born the 25th De-

ember, 1756, in Hertford county, N. C. He embraced religion in his youth, and joined the church near Wiccacon, now under the care of Elder Hendry. He began to preach in a few years after he became a member, and was much approved of by all who heard him. He was a man of a bright genius, masculine voice, a ready mind, and a good orator. He appeared to be a man of eminent piety, and a zealous preacher of the gospel, notwithstanding his worldly embarrassments. He was Major of the militia in Hertford county, Clerk of the court of said county, and employed in the mercantile line, in the time he exercised his public ministry; yet we never found he neglected the worship of God in his family, or omitted attending at his own church Conferences, or public worship when convenient. He was elected a member of the Convention in 1788, for the deliberation of the Federal Constitution. He continued preaching a few years, but was never ordained. He departed this life in January, 1791, aged 35 years.

Elder HENRY ABBOT.

Elder HENRY ABBOT was the son of the Rev. John Abbot, Canon of St. Paul's, London. He left England while young, without the consent or knowledge of his parents, and came over to America. He had a tolerable education and was chiefly employed in keeping school until converted and called to the ministry. He was baptized by a minister of the *free will* order before he was converted, as he afterwards acknowledged. But it pleased God to reveal his dear Son to his soul, the hope of glory, and also to convince him of the doctrines of free and sovereign grace, and he joined the Regular Baptists, and became a preacher of that society.

He acted as an itinerant preacher for a few years, and about the year of 1764 or 1765, he took the care of the church in Camden county, N. C. which was formerly under the care of Elder John Burges, a worthy character. He continued preaching and baptizing here until the revolution took place at the Falls of Tar River, mentioned in page 37. After this, being dissatisfied with his former baptism in unbelief, he was baptized upon a confession of his faith in Christ Jesus, and still continued his pastoral functions in that church, and his labours were blest. He was a man of a strong mind, very orthodox, well acquainted with church discipline, and of a distinguished character. He was much esteemed by men of character in the county where he resided, and very useful as a statesman. He was chosen several times a member of the State Conventions. He was a member of the Provincial Congress when the State Constitution was formed and adopted; and to him we owe our thanks, in a measure, for the security of some of our *religious rights*. He was also a member of the Convention, for the deliberation of the Federal Constitution, and at the time of his election had a greater number of votes than any man in the county. After he had for many years been useful, it was the will of his Lord and master to call him away to receive the crown of righteousness he had laid up for him. Towards the latter end of his life, he said he did not delight much in reading controversies, but experimental divinity met his approbation. He was frequently reading, and seemed much delighted in a book, titled "*Pious Memorials*," which contained the life and death of many eminent saints. At last, after a violent affliction of a few days, he cheerfully resigned his immortal soul into the hands of a

dear and ever blessed saviour. He departed this life, May, 1791. He requested a long time before he died, that if Elder Burkitt survived him, that he should preach his funeral sermon; which he did to a crowded and much affected audience, from 2 Tim. iv. 7, 8: *I have fought a good fight, I have finished my course, I have kept the faith, &c.*

CHAP. V.

1. *Proceedings of the Association until the Division took place between the Kehukee and Neuse Associations, concluded on at the Association, holden at Skewarkey, in October, 1793. Proceedings continued until 1796.*
2. *Biographical Sketches of Elders John Page, Jonathan Barnes, and Brother Joshua Freeman.*
3. *A few remarks on Itinerant Preaching.*
4. *The Association Fund.*

OCTOBER, 1791, the Association convened at Flat Swamp meeting house, in Pitt county, North Carolina. This was the first Association after the division. Delegates from thirty-seven churches were present.

The introductory sermon was preached by Elder Burkitt, from Rev. xii. 3, 4. Col. Nathan Mayo was chosen Moderator, and Elder Burkitt Clerk. Elders Barrow and Browne were Messengers from the Virginia Portsmouth Association.

A church on Morastuck Creek, in Tyrrel county, a church at Mattamuskeet, a church on Little Contentney, and a church on Bear March, in Duplin county, North Carolina, on petition, were received into the Association.

As there was a plan proposed by the last Association for the encouragement of *itinerant preaching*, and recommended to the churches for their approbation or disapprobation; it appeared by the letters to this Association, that there are a great majority of churches against the adoption of the proposed plan. This Association thought proper to certify to the churches that they still thought *itinerant preaching* useful, therefore advised the churches to fall on some measures to encourage it.

It was also, at this time, resolved to recommend it to the churches, to signify in their letters to the next Association, whether they would approve of an alteration of the last section of the last article of the Constitution, or not, the words are, "The Association shall have power to adjourn themselves to any time or place they may think most convenient to the churches, provided it be interchangeably holden one year on the *north* side of Tar River, and the next year on the *south* side of Tar River."

Elder Ross and Elder Baker were appointed our Delegates to the next *Virginia Portsmouth Association*. Elder Read was appointed to write a circular letter for our next, on the doctrine of *original sin*.

The next Association was appointed at Elder Baker's meeting house, on Bear Creek, then Dobbs, but now Lenoir county, the Saturday before the 2d Sunday in October, 1792.

October, 1792, the Association convened at Bear Creek. The introductory sermon was preached by Elder Ross. The circular letter prepared by Elder Read was received, and ordered to be printed. The Association after some time sitting, adjourned to their next annual appointment; which was appointed at Skewarkey meeting house, in

Martin county, the Saturday before the 2d Sunday in October, 1793.

At which time and place the Association met, and an introductory sermon was delivered by Elder Thomas Etheridge, from John iii. 16. Col. Nathan Bryan was chosen Moderator, and Elder Burkitt Clerk. Letters from forty-three churches were read in this Association. Elder Murrell was a Delegate from the Portsmouth Association. A letter from Georgia Association was received and read. A church in Franklin county, at the Poplar Spring; a church at the Maple Spring, in said county; and a church on Durham's Creek, in Beaufort county, on petition, were received into this Association.

The Association had now increased, and some of the churches were very desirous for another division to take place. The Kehukee Association now consisted of 49 churches, which contained 3440 members, according to the returns made to this Association. It was therefore thought necessary to divide a second time; accordingly it was resolved, that Tar-River be the dividing line between the Associations; and the Association between Tar River and Virginia line, still retained the name of the *Kehukee Association*; and the other, south of Tar River, was called the *Neuse Association*.

It was also agreed that each Association should annually visit the other with two Delegates, and a letter of correspondence.

Our Delegates to the Association south of Tar River, were Elders Jesse Read and Lewis Moore.

Our next Association was appointed at Sandy Run, in Bertie, North Carolina, Elder M'Cabe to preach the introductory sermon, Elder Lancaster

to write the circular letter, *on the saints final perseverance in grace.*

On the 27th of September, 1794, the Association according to her respective appointment, met at Sandy Run. The introductory sermon was delivered by Elder M'Cabe, according to appointment, from John xv. 14: *Ye are my friends, if ye do whatsoever I command you.* After prayer by Elder Burkitt, Colonel Mayo was chosen Moderator, and Elder Burkitt Clerk.

This was the first meeting after the second division took place, and we were reduced to only 26 churches. Letters from only 22 were received and read in this Association. Brethren Wall, Murrell, and Barnes, ministers from our sister Associations, being present, were invited to seats with us. Elders Lancaster, Ross and Murrell were appointed to preach on Sunday. A church on Meherrin, formerly under the care of Elder William Parker (a General Baptist) petitioned by letter and Delegate for admission into this Association. On examination, it appears there has been a revolution in this church, and believing them now to be of our *faith and order*, they were received.

Our next Association is appointed at Yoppim meeting house, in Chowan county, the Saturday before the fourth Sunday in September, 1795. Elder Read was appointed to preach the introductory sermon, and Elder Burkitt was appointed to write the circular letter, *on effectual calling.*

At this Association it was resolved, that the Saturday before the fourth Sunday in every month, should be appointed a day for *prayer meetings* throughout the churches; whereon all the members of the respective churches are requested to meet at their meeting houses, or places of worship, and

there, for *each of them*, as far as time will admit, to make earnest prayer to God for a *revival* of religion amongst us.

September, 1795, the Association met at Yoppim. The introductory sermon was preached by Elder Read, from 1 Pet. v. 2, 3: *Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: Neither as being lords over God's heritage, but being ensamples to the flock.*

Col. Nathan Mayo Moderator, Elder Burkitt Clerk. Elder Barrow was messenger from the Virginia Portsmouth Association. A letter of correspondence from the Neuse Association was received, but the delegates failed attending. A letter of correspondence from the Georgia Association was received and read.

Elders Barrow, Burkitt and Spivey were appointed a committee to devise ways and means to encourage the brethren in the ministry to visit the churches. Who, after mature deliberation on the subject, reported, that it was their opinion that this Association should appoint four ministers who are ordained, to travel and preach at every meeting house or meeting place in this whole connection, that can be made convenient this year, viz: The first in the nomination (if to him convenient, if not to substitute one of the other three in his stead) to begin at Kehukee on Sunday the 15th of November, and to continue till he has gone through all the churches; and that the appointments be sent forward from this place. And that day three months, the second in nomination to follow him, beginning at the same place; the first notifying the people of the second coming on, and the second the third, &c.

The committee also added, that they did not in-

tend by the plan they proposed, to discourage any other brethren in the ministry who are not in the nomination, from travelling and preaching to the churches as much as they think the Lord calls them to.

The Association concurred with the report; and by ballot of the Association, Elders Burkitt, Etheridge, John M'Cabe and Spivey were chosen.

The next Association to be holden at Parker's meeting house, in Hertford county, September, the fourth Sunday, 1796. Elder Lancaster appointed to preach the introductory sermon. Elder M'Cabe to write the circular letter.

Saturday, 24th September, 1796, the Association met pursuant to the appointment, at Parker's meeting house, on Meherrin. Elder Lancaster preached the introductory sermon from Songs, iv. 12: *A garden inclosed, is my sister, my spouse; a spring shut up, a fountain sealed.*

Elder M'Cabe chosen Moderator, Elder Burkitt Clerk. Letters from 22 churches were received and read. Elders Browne and Morris were Corresponding Delegates from the Virginia Portsmouth Association. Elders Totewine and Tison were Delegates from the Neuse Association. Elders Murrell, Barnes, Wall and M'Clenny, from our sister Associations, being present, were invited to seats with us.

A church on Great Swamp, in Pitt county, under the pastoral care of Elder Noah Tison, was received into membership with this Association.

This Association did not think proper to continue the mode adopted by the last, for the encouragement of itinerant preaching.

Query. *Is it agreeable to the word of God to hold a man in fellowship, that has married a woman who*

has another husband living in the same county; or hold her in communion?

Ans. We humbly conceive that such a practice is diametrically opposite to the word of God, and therefore give it as our opinion, that such members ought not to be held in communion..

The next Association appointed at Flatty Creek, in Pasquotank county, N. C. on the Thursday before the fourth Sunday in September, 1797. Elder Spivey to preach the introductory sermon, and Elder Gilbert to write the circular letter, *on regeneration*.

Biographical Sketches.

Brother JOSHUA FREEMAN was the son of William Freeman, of Chowan county, N. C. His parents were both strict Episcopalians. He was converted under the ministry of Elder Dargan, about the year of 1777, and was received and baptized a member of his church near Wiccacon, now under the care of Elder Hendry. He was one of the Deacons of that church. He was so remarkably zealous, and tender under preaching, that he hardly ever heard a sermon zealously delivered, but what he would break out in raptures, praising and glorifying God. He very frequently attended our Associations, and he was so loving that he gained the general esteem of all the brethren with whom he was acquainted, and we felt happy when he was present, and when he was absent something seemed wanting. He was a man of considerable fortune, and some years past was Captain of a company of militia in Bertie; but had long since resigned that office, for it was evident that he sought not the honor that comes from man, but that which comes from God only. Although he had many slaves, his lenity towards them was very remarkable. If

any of them transgressed, his general method to chastise them was to expose their faults before the rest of his servants and the whole family, when they came in to family worship in the morning: who, when assembled at morning prayer, would talk to them, exhort and rebuke them so sharply for their faults, that made others fear. Elder Burkitt had often been at his house the time of public prayer, and he was so very much affected for the spiritual welfare of his family, that often he seemed almost convulsed. And this extraordinary zeal was not the impulse of a moment, but his constant practice for seventeen years, and continued to his dying moment, and instead of declining rather increased. On Saturday night before he died he went to prayer with his family, and was immediately seized with a paralytic fit (for he had been under that complaint for about twelve months) the operation of which continued till Monday evening, the 10th of November, 1794, when he died. And we hope he is now where his longing soul is satisfied with beholding his Saviour's face without a glass between. His death was sincerely lamented by all his friends and acquaintance; and every person who was acquainted with his merit, on hearing the melancholy news of his death, can but drop a tear. His funeral sermon was preached by Elder Burkitt, from Phil. i. 21: *For to me to live is Christ, and to die is gain.*

Elder JOHN PAGE.

Elder JOHN PAGE embraced religion under the preaching of Elder Jonathan Thomas, and became a member of a branch of his church at Connetoe. At what time he was called to the ministry we are not able to say; but exercising his gift for a while;

he was at length ordained Pastor of the church at Flat Swamp, which was dismissed from Tosniot, and became a constituted body. He continued preaching for several years, and his labors were blessed. And although his church at times, was greatly distressed on account of a division amongst them, by reason of *Armenianism* and *Universalism*, yet Elder Page appeared always steadfast in the Calvinistic doctrines. After finishing the work which his Heavenly Father designed for him to do, he departed this life, October, 1796.

Elder JONATHAN BARNES.

Elder JONATHAN BARNES was a resident of Currituck county, North Carolina; and was a member of the church at Cowenjock, in said county. *He was born blind*; and it is very certain that he never saw any thing with his natural eyes. He was converted in his youth, and was baptized; and began to preach while young. His mother and others were frequently reading to him, and he was remarkable for a retentive memory. There were not many passages of scripture, but what he would tell the book, chapter and verse where they were, if applied to. And in preaching he would prove his doctrine, by citing texts of scripture, and telling the place where they were, far exceeding any other minister we ever heard. It was said he could repeat about two hundred of Watt's hymns, and there were none in the book but he knew some verses of them. He had such a faculty in knowing the voices of people, that if he heard a person of his acquaintance talk in conversation with him half an hour, and was not to hear him speak again in five years, he would know him again on hearing him talk. He married a wife in Currituck, but we do

not know whether he had any children. He travelled considerably, but always had a guide when he did so. He was much approved by the people, and many were amazed at his gifts and memory. He moved out to Whitfield's meeting house, on Little Contentney, where he lived awhile, then removed back to Currituck, where he died; which was in the year 1796.

Itinerant Preaching.

For a great many years, it was thought that itinerant preaching was calculated to prove a blessing to the churches; therefore sundry attempts were made by the Association to bring about the desirable effect. A plan was first laid in the church at South Quay in 1786. A committee was appointed to investigate it, but did not agree on it. The next Association another plan was adopted, but did not prove successful. Some of the churches and ministers still kept soliciting for ways and means to be devised for its encouragement, until the Association at Davis's meeting house, where a certain plan was devised by three laymen and two preachers, in committee, and approbated by that Association, was sent to the churches, to know whether they would approve or disapprove of said plan. Accordingly a majority of the churches in their letters to the next Association, disapproved of it, and all the attempts for the encouragement of *itinerant preaching* proved ineffectual, until the Association at Yoppim in 1796. Then a new plan was laid and put into execution at the time appointed. But we believe only two of the four ministers who were appointed, travelled through all the churches, viz: Elder Burkitt and Elder M'Cabe. We still believe, that if ministers were to

travel and preach more, that it would prove a blessing to the churches.

Association Fund.

It became necessary that there should be an Association fund, to defray the expences thereof; but no regular plan was laid for to bring it to pass, until the Association at Whitfield's meeting house, in 1789. When the minutes were first printed, and the Constitution formed, it was an article in the Constitution, and Elder Burkitt appointed Treasurer. The fund was chiefly intended to defray the expences of printing the minutes, and other charges arising therefrom, and may lawfully be applied to any other use the Association may deem necessary. The mode of contributing is for every church to send what they please, and the sum by them contributed to be inserted in the minutes; and a regular statement of the money contributed from all the churches, and the expences of the Association, to be printed yearly, so that all may know the state of the fund.

CHAP. VI.

- F. *Proceedings of the Association until 1802. 2. Biographical Sketches of Elder John Meglamre, and Brother Elisha Battle, who departed this life in 1799.*

THE Association met at Flatty Creek, Pasquotank county, N. C. on Thursday, 21st September, 1797. Elder Spivey preached the introductory sermon, from Psal. cxxxiii. 1: *Behold how good*

and how pleasant it is for brethren to dwell together in unity. Elder M'Cabe Moderator, Elder Spivey Clerk. Letters from 19 churches were read. Elder Morris, Corresponding Delegate from the Virginia Portsmouth Association, took his seat, and presented to the Association a letter of correspondence and 27 copies of their minutes. Elders William Soary and James M'Clenny, ministering brethren from our sister Portsmouth Association, being present, were invited to seats in this Association. Elder M'Cabe was appointed a Delegate to next Neuse Association: Elder Ross to the Virginia Portsmouth. The next Association to be at Cashie, in Bertie county, N. C. September, 1798.

September 20th, 1798, the Association convened according to appointment, at Cashie, in Bertie county. The introductory sermon by Elder Davis Biggs, from 1 Pet. iii. 12: *For the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil.* Prayer by Elder Ross. Col. Mayo was chosen Moderator, Elder Burkitt Clerk. Letters from 23 churches were read. Received letters from the following corresponding Associations, viz: Virginia Portsmouth, with her minutes; Elder Browne and Jacob Gregg Messengers. Neuse, with their minutes; Joshua Barnes Messenger: and Georgia, with minutes. We also received minutes from Philadelphia, New York, Charleston, Danbury, Middle District, Stonington, Delaware, Woodstock, Ketockton, Warren, Roanoke, Goshen, Dover, Shaftsbury and Hepzibah Associations.

A church in Franklin county (Haywood's meeting house) was received into this Association.

Query. *What shall a church do, when one member brings an accusation against another member, and*

he denies the charge—shall the testimony of the accuser, unsupported by any other evidence, be received by the church or not? Ans. No.

At this Association it was resolved to have as many copies of the minutes printed as would amount to £18, and for to sell the minutes to defray the expences. But on experience it was found ineffectual. It was the first time that an attempt of this kind was made, and it has been the last. This Association also thought proper to discontinue the practice of paying the corresponding Delegates from us to our sister Associations.

The next Association appointed at the new meeting house on Fishing Creek. Elder Amariah Biggs to preach the introductory sermon, and Elder Spivey to write the circular letter.

Saturday, the 5th of October, 1799, the Association met at Fishing Creek. Brother Amariah Biggs preached the introductory sermon, from Heb. xiii. 1: *Let brotherly love continue.* Prayer by Brother Davis Biggs. Col. Mayo Moderator, Elder Burkitt Clerk. Letters from 22 churches were read. Elders Jesse Mercer from Georgia, Elder Barnes from the Neuse Association, and Elder Brame from Virginia, were invited to sit with us. A newly constituted church at Quankey, in Halifax county, was received into this Association. Letters of correspondence from Virginia Portsmouth, Georgia and Hepzibah Associations were received and read.

As several of the churches in their letters to this Association, complain of their destitute state with respect to ministerial helps, and some others have earnestly requested the ministers to visit them, on motion by Elder Burkitt, it was resolved that Elders Mercer, Lancaster, Read, Gilbert and Burkitt

be a committee to devise ways and means for the encouragement of itinerant preaching. The committee sitting, and taking the matter into consideration, reported, that—Whereas sundry of the churches in our Association are deprived of ministerial helps to administer the ordinances to them, and several others have requested the brethren in the ministry to visit them, we, your committee, do advise this Association to make out their appointments, and grant supplies to those destitute churches, and visit them, at least at each of their quarterly meetings; and to visit as often as conveniency will admit, all other churches who have so particularly in their letters requested the ministers to visit them. The Association concurred with the report. The church who convene at Parker's meeting house, representing their destitute case with respect to ministerial helps to administer the ordinances to them, the following brethren in the ministry did agree to attend them at their quarterly meetings the ensuing year, viz. Elder Harrell, the Saturday before the first Sunday in November; Elder Burkitt, on the Saturday before the first Sunday in February; Elder Lancaster, on the Saturday before the first Sunday in May; and Elder Read, the Saturday before the first Sunday in August next.

Query. Should a minister who has been regularly ordained as an itinerant preacher, be called upon to take the pastoral care of a particular church; is there any thing necessary to be done, more than the consent of each party?

Ans. Nothing more is necessary.

Minutes from the following Associations were received, viz: Shaftsbury, New Hampshire, Leyden, Woodstock, Danbury, Warren, Delaware, Culpep-

per, Ketockton, Philadelphia and New York Associations.

The next Association was appointed at the Falls of Tar River, the Saturday before the first Sunday in October, 1800. Elder Gilbert appointed to write the circular letter; Elder Hendry appointed to preach the introductory sermon, and in case of failure Elder Joseph Biggs.

Thursday, 21st of November, was appointed a day of general thanksgiving to Almighty God, throughout the churches, for this temporal blessings on our fields and farms, and that our country seems happily delivered from the fearful apprehensions of want and scarcity.

The Association next convened at the Falls of Tar River, Nash county, pursuant to appointment, on the Saturday before the first Sunday in October, 1800.

Sermon by Joseph Biggs, from 1 Kings, vi. 8: *The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.* Col. Mayo Moderator, Elder Burkitt Clerk. Letters from 21 churches were read. Elder Lewis Moore from Tennessee being present, was invited to a seat. Letters of correspondence from Virginia Portsmouth and Neuse Associations were read; and their Messengers, Elders Murrell, Barnes and Oliver took their seats. Elders James M'Cabe and Gilbert were appointed Messengers to the Neuse Association; Elders Lancaster and Read to the Virginia Portsmouth. Elders Murrell, Moore and Burkitt were appointed to preach on Sunday.

Query. *Is it not wrong for a man who is a member of a church and the head of a family, wholly to*

neglect family worship on account of the smallness of his gifts in prayer? Ans. It is wrong.

Received seven copies of the minutes of the Charleston Association, as a token of their respect. One was read in the Association.

Query 2. Ought not Deacons to be regularly ordained before they use the office of a Deacon in any respect? Ans. Yes.

The next Association was appointed at the Great Swamp meeting house, in Pitt county, October, 1801. Elder Martin Ross to preach the introductory sermon, Elder Etheridge to write the circular letter.

October the 3d, 1801, the Association met according to appointment at Great Swamp, Pitt county, North Carolina. Introductory sermon by Elder Ross, from Rev. xvi. 15: *Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.* Col. Mayo Moderator, Elder Burkitt Clerk. Letters from 20 churches were read. Elder Brame being present, was invited to a seat. A letter from the Virginia Portsmouth Association was received from their Messengers, Elders Browne and Grigg. A letter of correspondence from the Neuse Association was received. Elder Barnes was their delegate. Elder Burkitt appointed to write to the Portsmouth, Elder M'Cabe to the Neuse, and Elder Ross to the Georgia Association. The circular letter which Elder Etheridge was appointed to write for this year, was presented to the Association in an unfinished imperfect state; it was therefore resolved that Elder Burkitt write such an one as he may think proper, which shall contain as accurate an account of the revivals of religion in the different States as have come within his knowledge,

and insert it in these minutes; which said letter shall be deemed the circular letter from this Association to the respective churches. Elders Brown, Burkitt and Grigg were appointed to preach on Sunday. The circular letter in the minutes of the Dover Association was read, which informed us of a happy revival among them. Elders James M'Cabe and Tison were appointed Delegates to the Neuse Association. Elders Burkitt and Ross to the Portsmouth Association.

Minutes from Flat River, Dover, Ketockton, Roanoke, Middle District and Goshen Associations were received. - The next Association appointed at Elder Hendry's church near Wiccacon, October, 1802. Elder Moses Bennett appointed to preach the introductory sermon, and in case of failure, Elder Lancaster. Elder Read appointed to write the circular letter.

By the letters to this Association there were 138 baptized last year; and it appeared by the success of the word preached at this time, and the general engagement of the ministers, and the great desire of the brethren, that a glorious revival was not far distant; which shortly appeared, and the particulars of which our readers will be furnished with in the subsequent chapters.

October 2, 1802, the Association met at Elder Hendry's meeting house, in Bertie, North Carolina. The ministers appointed by the last Association to deliver an introductory sermon to this, not being present, a sermon was preached by Elder Davis Biggs, from 2 Cor. v. 10: *For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to what he hath done, whether it be good or bad.* Col. Mayo Moderator, Elder Spivey Clerk. Elder

Jeremiah Ritter from Virginia, being present, was invited to a seat. Letters from 20 churches were read.

Letters from Portsmouth and Neuse Associations were received and read; and their Messengers, Elders Browne, Biggs, Whitfield and Cooper took their seats. Elder Gilbert appointed to write to the Portsmouth, Elder Spivey to the Neuse Association. It was agreed at this Association to reprint a sermon published by Elder Leland, of Massachusetts, titled, a "Blow at the Root." Elders Browne, Whitfield and Ross were appointed to preach on Sunday. Elders James Ross and Holloway Morris Messengers to the Neuse, Elders Read and Martin Ross Messengers to the Portsmouth Association. The next Association to be held at the Log Chapel, in Martin county, on Connoho Creek, on the Friday before the first Sunday in October, 1803, and continue four days. Elder Wall to preach the introductory sermon, Elder Ross to write the circular letter. As Elder Burkitt was absent from this Association by reason of sickness, it was resolved by the Association that the following minute should be made in the proceedings of the Association, viz: "Our very respectable and highly esteemed Brother Lemuel Burkitt, whose labors in the gospel have been much blessed in the churches belonging to this Association, especially in the late revival of religion, has manifested his sincere desire to be with us at this Association, by coming to this place through many difficulties; but sickness soon obliged him to leave us, which has grieved our hearts, and he has been greatly missed. But we must submit to the hand of the Lord." A glorious revival took place the past year according to expectation: and the letters

from the churches say that 872 were added to the churches by baptism since the last; and blessed be God the work was going on. The particulars of the revival we mean to speak of in time and place.

Biographical Sketches.

Elder JOHN MEGLAMRE was born and raised in one of the northern States, and being somewhat religiously inclined in his youth, at length moved into North Carolina. He joined the Baptist Society about the year 1764 or 1765. After preaching sometime, he was ordained and took the pastoral care of the church at Kehukee. But having some invitations, he travelled into Sussex county, Virginia, where he preached, and his labors were attended with a blessing. And through his instrumentality, and Elder John Rivers, and some others, a church was gathered in that county; and through their solicitations he removed to that place, and gave up his pastoral charge at Kehukee to Elder William Burges. After continuing in Sussex for a few years, a large and very respectable church was gathered, and Elder Meglamre continued to be their pastor as long as he was capable of preaching. He very frequently attended the Association, and almost every Association acted as Moderator for upwards of twenty years; until the division took place at Davis's meeting house, and then he became a member of the Portsmouth Association, and generally served that Association in the same capacity until his death. He was a very useful member, seemed well acquainted with church discipline; but by reason of the asthmatic complaint, he was prevented from preaching some time before he died. He departed this life, December 13th, 1799, about 3 o'clock in the afternoon, aged 69 years, 6 months, 6 days.

Brother ELISHA BATTLE.

Brother ELISHA BATTLE was born in Nansemond county, Virginia, on the 9th day of January, 1723—4. In the year of 1748, he moved to Tar River, Edgecombe county, North Carolina. About the year 1764, he joined the Baptist church at the Falls of Tar River, and continued in full fellowship until his death. He was chosen a Deacon of the church, and served the church in that office about 28 years, until he resigned by reason of old age. He usually attended Associations, at which he sometimes acted as Moderator; and was very suitable for that office. It is well known that he was a remarkable pious zealous member of society. He also was very useful as a statesman. About the year 1756 he was appointed a Justice of the Peace, and continued in that office until the year 1795, when he resigned on account of his infirmities. He was chosen a member of the General Assembly in the year 1771, and continued to represent the county, and was never left out for about 20 years, until he declined offering himself a candidate by reason of his advanced state in life. He served in that capacity throughout the war, and was in almost all the State Conventions. He was a member of the State Convention at the formation of the State Constitution; and was also a member of the Convention for the deliberation of the Federal Constitution, and when the Convention formed itself into a Committee of the whole House, Brother Battle was appointed *Chairman*. In 1799 he requested his youngest son to come and take possession of the land and plantation whereon he lived (which he had before made him a deed for) that he might give up the care of a family and live with him. About this time he desired his children to

meet him, that he might have some private discourse with them, and concluded to have his will written and execute it, although he had for many years kept a written one by him, altering it when he found it necessary. He divided his property amongst his children, only reserving a sum of money and notes, as security for himself in his decent maintenance. Soon after he was taken more unwell than usual, and weakened till he became so helpless that he could not turn in his bed. In his sickness he seemed to have no desire to recover; he said he was willing to go, but must wait the Lord's time. After being about eight weeks in this helpless condition, without the least apparent doubt of future felicity, he departed this life the 6th of March, 1799, being the 76th year of his age. His funeral sermon was preached by Elders Gilbert and Burkitt, from Psal. xxxvii. 37. Elder Gilbert preached from the former part of the text, viz: *Mark the perfect man, and behold the upright.* And Elder Burkitt preached from the latter part of the same text, viz: *For the end of that man is peace.*

CHAP. VII.

1. *The happy Revival which took place in the Churches belonging to the Kehukee Association in 1802 and 1803.*
2. *Means which the Lord blessed in the Revival.*
3. *Constitution of an Union Meeting.*

AFTER a long and tedious night of spiritual darkness and coldness in religion, blessed be God, the sable curtains are withdrawn, the day has dawn-

ed, and the sun of righteousness has risen with healing on his wings. The churches appeared to be on a general decline. Many of the old members were removed from the church militant to the church triumphant. Some had moved to the western countries, and some had gone out from us, "that it might be made manifest that they were not all of us." These things reduced the number of members in the churches greatly. So that in some churches there were hardly members enough to hold conference, and in some other churches the Lord's supper was seldom administered. *Iniquity abounded and the love of many waxed cold.* The Association nevertheless met annually, and in every church there were a few names still left, who seemed anxiously concerned for a revival. There were but few added by baptism for several years. In 1789, only 15 members were added in all the churches. In 1790, there were 446 baptized. In 1791, 99. In 1792, 192. In 1794, 57. In 1795, only 19. In 1796, only 33. In 1797, 13. In 1798, 43. In 1799, 72. In 1800, 129. At the Association in 1801, 138 were returned in the letters from the churches to the Association. Thus the work progressed but slowly, but there always appeared some worthy characters in every church sensible of the coldness of religion, and at almost every Association would be devising some ways and means to bring on a revival. As early as the year 1778, a revival was greatly desired, and a fast was proclaimed, to humble ourselves before the Lord and to solicit the throne of grace for a revival. In 1785, at Shoulder's Hill another fast was proclaimed. The same year, at an Association at Kehukee, it was agreed to set apart some time between sunset and dark every day, for all the churches to unite toge-

ther in prayer, and earnestly pray for a revival. And in 1794, the Association agreed to appoint the Saturday before the fourth Sunday in every month, a day for *prayer meetings* throughout the churches; whereon all the members of the respective churches were requested to meet at their meeting houses or places of worship, and there for each of them as far as time would admit, to make earnest prayer and supplication to Almighty God for a revival of religion. Thus the means were used, and the request was so laudable that there was no doubt but the Lord would grant the *desires* of the righteous. For the Lord has promised, *ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you. The eyes of the Lord are over the righteous, and his ears are open to their prayers.* And where the Lord puts it into the hearts of his people so earnestly to desire the increase of Christ's kingdom, and the revival of his work amongst his churches, the request is so laudable, that Christians need not doubt but the Lord will hear them in his own time and way. So when the set time to favor Zion was come, he heard the prayers of the Kehukee Association. There was a small appearance of the beginning of the work in Camden, and the Flat Swamp and Connoho church, in 1800—32 this year were baptized in Camden, 22 in the Flat Swamp church, and 24 at Connoho. But at the Association at Great Swamp in 1801, Elder Burkitt just returning from Tennessee and Kentucky, brought the news to this Association, and proclaimed it from the stage, that in about eight months six thousand had given a rational account of a work of grace on their souls, and had been baptized in the State of Kentucky, and that a general stir had taken place amongst all ranks

and societies of people, and that the work was still going on. The desirable news seemed to take such an uncommon effect on the people, that numbers were crying out for mercy, and many praising and glorifying God. Such a Kehukee Association we had never before seen. The ministers all seemed alive in the work of the Lord, and every Christian present in rapturous desire, was ready to cry, *Thy kingdom come*. The ministers and delegates carried the sacred flame home to their churches, and the fire began to kindle in the greatest part of the churches, and the work increased. The first appearance that was discovered was, *great numbers of people* attending the ministry of the word, and the congregations kept increasing. It was observed in some places, that as many people would now meet at a meeting on a common day, as used to meet on a Sunday, and as many would come on Sundays as used to attend at great meetings. And it was also observed that the audience was more *solemn* and *serious* than usual. This was the first beginning. Thus the work began to revive in many places within the bounds of the Association. The word preached was attended with such a divine power, that at some meetings two or three hundred would be in floods of tears, and many crying out loudly *what shall we do to be saved*. Another thing was observed, *old Christians* were so revived they were all on fire to see their neighbors, their neighbors' children and their own families so much engaged. Their souls seemed melted down in love, and their *strength renewed like the eagles*. Many *backsliders* who had been runaway for many years, returned weeping home. The ministers seemed all united in love, and no strife nor contention amongst them, and all appeared engaged to carry on the

work, and did not seem to care whose labors were the most blessed so the work went on; and none of them seemed desirous to take the glory of it to themselves, which ought carefully to be observed. God is a jealous God, and will not suffer any of his creatures to take the glory of *his* work to themselves. We hope that no person will ascribe the glory of the work to any person or persons whatever, but to the Lord alone; for true religion is a *work of God*. The work increasing, many were converted, and they began to join the churches. In some churches where they had not received a member by baptism for a year or two, would now frequently receive, at almost every conference meeting, several members. Sometimes 12, 14, 18, 20 and 24 at several times in one day. Twenty-two and 24 were baptized several times at Flat Swamp, Cashie, Parker's meeting house, Fishing Creek, Falls of Tar River, &c. Some of the churches in the revival received nearly 200 members each. In four churches lying between Roanoke and Meherrin rivers, in Bertie, Northampton and Hertford counties, were baptized in two years about 600 members: and blessed be God the work seems yet progressing. The work has engaged the attention of all sorts of people—rich and poor, and all ranks. Many very respectable persons in character and office have been called in this revival. There are a few churches within the bounds of the Association that have not as yet experienced a revival, but we hope for them! According to the accounts returned to the two last Associations 1500 have been added to the churches by baptism in the Kehukee Association.

It has been objected by some that we ought not to number the Lord's people, and bring for exam-

ple the bad consequence which attended David's numbering the people of Israel. But we think ourselves justifiable in mentioning our numbers, when we are actuated by good principles. David might number them to *boast* of the number, and to put confidence in a *multitude*, not considering *the race was not to the swift, nor the battle to the strong*. But we number them to exult in the riches of God's free grace, in magnifying his mercy in the conversion of thousands. We find that the scripture makes mention of the great addition at the day of Pentecost—*The same day were added about three thousand souls*. Acts, ii. 41.

The Lord was pleased to make use of weak and simple means to effect great purposes, that it might be manifest that the work was *his* and not *man's*. *Singing* was attended with a great blessing: Elder Burkitt published two or three different pamphlets, which contained a small collection of spiritual songs, some of which he had brought from the western countries. They were in very great demand. As many as about 6000 books were disposed of in two years. We might truly say, *the time of singing of birds had come, and the voice of the turtle was heard in our land*. At every meeting, before the minister began to preach, the congregation was melodiously entertained with numbers singing delightfully, while all the congregation seemed in lively exercises. Nothing seemed to engage the attention of the people more; and the children and servants at every house were singing these melodious songs. From experience, we think, we can assure our readers, that we have reason to hope, that this, with other means, proved a blessing in this revival. *Shaking hands* while singing, was a means (though simple in itself) for to further the

work. The ministers used frequently, at the close of worship, to sing a spiritual song suited to the occasion, and go through the congregation, and shake hands with the people while singing; and several when relating their experience, at the time of their admission into church fellowship, declared that this was the first means of their conviction. The act seemed so friendly, the ministers appeared so loving, that the party with whom the minister shook hands, would often be melted in tears. The hymn

"I long to see the happy time,
When sinners all come flocking home;
To taste the riches of his love,
And to enjoy the realms above."

And especially that part of it,

"Take your companion by the hand;
And all your children in the band,"

—many times had a powerful effect. *Giving the people an invitation to come up to be prayed for,* was also blessed.

The ministers usually, at the close of preaching, would tell the congregation, that if there were any persons who felt themselves lost and condemned, under the guilt and burden of their sins, that if they would come near the stage, and kneel down, they would pray for them. Shame at first kept many back, but as the work increased, numbers apparently under strong conviction would come and fall down before the Lord at the feet of the ministers, and crave an interest in their prayers. Sometimes twenty or thirty at a time. And at some Union Meetings, two or three hundred would come, and try to come as near as they could. This very much engaged the ministers; and many confessed that the Lord heard the prayers of his ministers, and they had reason to hope their souls were

relieved from the burden of their sins, through the blood of Christ. It had a powerful effect on the spectators to see their wives, their husbands, children, neighbors, &c. so solicitous for the salvation of their souls; and was sometimes a means of their conviction. Many ladies of quality, at times were so powerfully wrought on, as to come and kneel down in the dust in their silks to be prayed for. The act of *coming to be prayed for* in this manner had a good effect on the persons who came, in that they knew the eyes of the congregation were on them, and if they did fall off afterwards it would be a disgrace to them, and cause others to deride them; this therefore was a spur to push them forward.

Relating experiences, and the administration of the ordinance of baptism were greatly blessed in this revival. When the churches held conference to receive members (which they always did in a public assembly) the congregation would draw up in such crowds, as they would tread one on another, anxious to hear the experiences of their neighbors and families. And while the candidates were relating their experience, the audience would be in floods of tears, and some almost convulsed, while their children, companions and friends were relating their conversion. And several declared this was the means of their conviction.

And when the ordinance of baptism was administered, nothing had a more solemn effect. Sometimes *fifteen* or *twenty* would be received at one time; and at the time appointed for baptism, great numbers would attend; from 200 to 1000 and more would assemble at such times. And then to see fifteen or twenty persons suitably attired, to go into the water, who usually stood in a row, a small distance from the water, hand in hand, and the min-

ister joining the rank at the head, would march down into the water regularly, like *soldiers of Jesus*, singing as they went,

“Come all ye mourning souls who seek rest in Jesus’ love,
Who set your whole affections on things that are above;
Come let us join together and hand in hand go on,
Until we come to Canaan, where we no more shall
mourn,”

—would take a solemn effect on the numerous assembly. Numbers would be in floods of tears, and so greatly affected could scarcely stand, while they would express their sincere wishes that they were prepared to go in with their children and companions.

Sometimes they had the pleasure to see the father and the son, the mother and her daughter, the wife and the husband, go into the water together hand in hand. This proved conviction to many. Thus the Lord carried on his work.

Evening Meetings were greatly blessed. Some years past it was customary to hold night meetings; but for sometime they were disused. When the revival commenced they began to revive. In some neighborhoods they met once a week on an evening; and numbers would attend. At sometimes, and in some places, nearly 200 people would meet, and some people would come ten miles to a night meeting. And when they had the opportunity for a minister to attend them, they usually had a sermon preached, and the rest of the time they were together, would be spent in exhortation, singing and prayer. And we are fully satisfied the Lord blessed these meetings.

Where they had not the privilege of a minister to attend and preach, the time would be spent in singing, exhortation, prayer, religious conversation,

&c. Sometimes they would tell each other their experiences and examine others whether they had any experience to relate. Thus the work went on.

Union Meetings have also been attended with a blessing. An Union Meeting consists of several churches, being convenient to one another, of the same faith and order, who meet at stated times to confer in love, about matters relating to peace, brotherly union, and general fellowship. The time the meeting holds is generally three days. On the first day when they meet one of the ministers delivers a suitable sermon introductory to business; then all the brethren present from every church, who are in fellowship, sit in conference, and any brother is at liberty to propose such cases of conscience, as he wants advice on; or any difficult passage of scripture on which he wants light; or any thing else which tends to the harmony of the churches, or to love and peace amongst brethren. And when the conference adjourns, the rest of the time is employed in preaching, praying, singing, &c.

There are four Union Meetings within the bounds of the Kehukee Association, viz: *On the east-side of Chowan River*, which is composed of the churches at Cowenjock, Camden, Sawyer's Creek, Knobscrook, Flatty Creek, Yoppim and Ballard's Bridge. The *Bertie union meeting* is composed of the Bertie, Cashie, Wiccacon, Meherrin and Connaritsey churches. *Flat Swamp union meeting* comprehends the Flat Swamp, the Great Swamp, Connoho, Skewarkey and Morattuck churches. The *Swift Creek union meeting* contains the churches at the Falls of Tar River, Kehukee, Fishing Creek, Rocky Swamp and Quankey. There are a few churches that have not joined in any of these Union Meetings. We do not know

what is the reason, unless it be on account of the inconveniency of their local situation.

To give our readers a more general idea of the nature of an Union Meeting, we will insert the Constitution of one of them, and we presume, that in substance they are all nearly similar.

Constitution of the Bertie Union Meeting.

Article I. This meeting shall in future consist of the members who may attend the same, from Bertie, Cashie, Wiccacon, Meherrin and Connaritseey churches, and members who may attend the same at their respective appointments from all sister churches and Associations.

II. This meeting shall be known by the name of the "Bertie Union Meeting."

III. Each meeting shall have power to adjourn themselves to any time or place they may see proper; so that the different churches in the union be equally benefitted by their several appointments.

IV. When assembled they shall make choice of a Moderator and Clerk; and the Clerk of said meeting shall enter the minutes of the conference, and transmit them to the next meeting.

V. A book shall be procured, in which all the minutes of the different conferences shall be inserted from time to time, and a person appointed to record the same.

VI. In time of conference, each member shall be entitled to the liberty of speech, and shall first arise and address the Moderator.

VII. No person shall be admitted to speak more than three times to any one subject, without liberty from the conference.

VIII. Any motion made and seconded, shall come under the consideration of the meeting, unless withdrawn by the person who made it.

IX. Every case or query presented in writing shall be twice read, if required; and before debated, shall be received by a majority of the meeting then present.

X. New churches that may hereafter be constituted, or are now constituted, lying and being within the bounds of Roanoke and Meherrin Rivers, or convenient thereto, may be admitted into this union.

XI. At the time of conference a door shall be opened

for the admission of members by the ordinance of baptism.

XII. The ordinance of the Lord's supper shall be administered at the time of each union meeting, on one of the days which the conference may appoint.

XIII. The meeting shall be opened and closed by prayer.

These *Union Meetings* were attended with a very great blessing. At some of them three or four thousand people would meet, and some times fifteen or sixteen ministers attend. Great numbers were solemnly affected, and at times, we have reason to believe, many got converted. At an Union Meeting at Elder Hendry's meeting house in Bertie, June, 1803, a very worthy character, who had been *Senator* for that county, and having been solemnly impressed with a sense of his lost state by nature for sometime before, under preaching on Sunday, received comfort, and hoped that his soul got converted: And when the minister concluded preaching, arose from his seat, and stood on a bench, and told the people, "That he had many times been a *Candidate* at *Elections*, but he was now a *Candidate* for the *Kingdom of Heaven*." And being overpowered with the love of God fell backwards off the seat, but was upholden by some of the bystanders. When he was baptized, which was a few weeks after, nearly 1000 people were present; and at the side of the water he addressed the spectators thus: "I perceive, said he, several of my friends and old companions standing round; and I can truly say I love you, but I cannot continue with you, in the ways we have so long been in, and if you will not go with me, I must leave you;" and so bade them farewell, and went into the water.

At an Union Meeting at Parker's meeting house, August, 1803, it was supposed there were 4000

people. The weather proved very rainy on Sunday. There was a stage erected in the meeting house yard; and at about half after 11 o'clock, Elder Burkitt ascended the stage to preach, and it was expected from the appearance of the clouds it would rain every moment, and before he was done preaching it did so. Yet notwithstanding the numerous congregation still kept together; and although every effort was used to shun the rain, by umbrellas, carriages, blankets, &c. yet we believe 1000 people were exposed to the rain without any shelter; and some crying, some convulsed to the ground, some begging the ministers to pray for them; and they composedly stood and received the falling shower without ever being dispersed.

And it is not only at particular times, but blessed be God, these meetings are generally blessed. O! that men would praise the Lord for his goodness, and his wonderful works to the children of men! We feel ourselves very happy, and thankful at this time for the visitation of the Lord. O! that he would continue his work until the whole world is brought into subjection to the peaceable reign of Christ, the Prince of Peace; and that the whole earth may be filled with his glory. And his knowledge cover the earth as the waters do the seas.

This gracious work in this Association, has been differently manifested in its operations, and the effects it took on the people. Some were deeply affected under a sense of their lost state, and their hearts ready to burst within them, whilst reflecting on their past conduct; yet under the ministry of the word made no noise. Others sensible of these things were in floods of tears, and at last constrained to give vent to their passions, and cry out in the presence of the multitude, *What must I do to be saved?* Some were taken with a tremor, like a fit

of the ague. And others fell to the ground like a person in a swoon, and continued helpless and motionless for some time; and this power was manifest at times, on persons at home about their secular concerns in the house, and in the field.

Whatever infidels may say in opposition to the work in this Association, stubborn reason is obliged to decide in favor of this revival. It is evident it was from God, from the good effects it took on the people, and the tendency it had to moralize them. Persons of the most dissolute lives, as drunkards, swearers, liars, thieves, &c. became sober, punctual, honest, virtuous persons. Surely that religion must be of *God* that makes people *godly* from *good principles*; that makes better husbands, better wives, better children, more obedient servants, better masters, better neighbors and better citizens. This the work has evidently done. Let the politician with all his maxims of policy; the deist with all his deistical reasoning, endeavoring to invalidate the divine authority of the holy scriptures; the soldier with all his arms and ammunition, see if any or all of them together, can by all their art, sophistry or power, or even by the force of *gunpowder*, effect such a reformation in the morals of men. Can they do what the simplicity of the *gospel* of our dear Lord Jesus has done? Can they make those who hate God and religion with all their hearts, love him and his service? Can they make men at *variance* and *enmity* love one another? This the gospel has done in this revival. In some neighborhoods, persons at enmity with each other, and when they met would not speak to one another, after receiving the benefits of the gospel's gracious influence, could take each other in their arms with the greatest pleasure, and cause an unbelieving world to say, *Behold how these Christians love.*

CHAP. VIII.

1. *On the Nature of Circular Letters.* 2. *A Letter "On the Maintenance of the Ministry," for 1791, by Elder Martin Ross.* 3. *"On the final perseverance of the Saints in Grace," for 1794, by Elder Lancaster.* 4. *"On Good Works," for 1800, by Elder Gilbert.*

EVER since the second year after the minutes were first printed, which was in the year 1790, it has been customary for the Association to address the churches by way of circular letters. The custom is, to appoint some minister, the year before, to prepare one against the next Association. At first it was the practice to name a subject; but of late the minister is at liberty to choose his subject. The letter thus prepared is brought to the Association, and if approved by them is printed in the minutes.

We have thought proper to insert in this History, a few of those letters on the most interesting subjects; which will not only give our readers an idea of the nature of these letters; but it is hoped, from the magnitude of the subjects in them discussed, will be both pleasing and profitable to the impartial inquirer.

(CIRCULAR LETTER.)

The Messengers of the several Baptist churches belonging to the United Baptist Association, formerly called the Kehukee Association, met at the Flat Swamp meeting house, in Pitt county, North Carolina, October, 1791: To the several churches in union with this Association, SEND GREETING:

Dearly beloved Brethren,

OUR divine Lord and Master, in the course of an indulgent providence, hath favoured us with another anniversary interview, by which we obtain knowledge of the circumstances of the churches that compose this convention; and we also received agreeable information concerning the interest and growth of our adorable Redeemer's kingdom in many other places. And it must give peculiar pleasure to every gracious soul to hear, "that he who sitteth between the cherubims has stretched forth his mighty arm, and is making a willing people in the day of his power."

And since Almighty God in carrying on this glorious work, is pleased by *the foolishness of preaching* to save them that believe, it therefore becomes necessary that there should be a number of preachers or ministers of the gospel. And according to the direction of our last Association, we proceed, in our circular letter, at this time, to make a few observations on the necessary support or maintenance of gospel ministers; although we are very sorry that there should be the least occasion to write or speak upon that subject.

We apprehend that one principal reason why the churches have been so remiss in this duty is because the people have been for a number of years grievously oppressed by an ecclesiastical establishment,* in raising money for the support of ministers of a contrary sentiment, many of whom they had reason to fear God never sent to preach, but only preached for hire and divined for money, and regarded the *fleece* more than the *flock*. To shun this extreme, many zealous preachers, who abhorred their works

*We would not be understood to insinuate that those establishments do yet remain, they have been wholly removed and finally abolished in this State, by the late most glorious Revolution.

of darkness and deceit, being sensible that such men crept into the ministry for the sake of filthy lucre, have thought it their duty to bear public testimony against them. But not being careful to distinguish between *living of the gospel of Christ*, and being *supported by the laws of men*, those zealots have injudiciously condemned the practice of receiving any thing at all as a reward for ministerial labors, and so have fallen into an error on the other hand. It is therefore necessary that a just mediocrity be observed between the two extremes.

To guard against the error on both hands, it is necessary, dear brethren, we should make the holy scriptures the rule of our faith and practice. That ministers have a divine right to maintenance from the people is evident:

1. From the express declaration of Jesus Christ, Matt. x. 9, 10: "Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat—and the laborer of his hire." Luke x. 9.

2. This *right* the Apostles published throughout the world, 1 Cor. ix. 14: "Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel." Gal. vi. 6: "Let him that is taught in the word, communicate to him that teacheth in all good things."

3. This divine right of the minister's maintenance is manifested by the *law of nature*. Deut. xxv. 4.—1 Tim. v. 18: "Thou shalt not muzzle the ox that treadeth out the corn—and the laborer is worthy of his reward."

4. By the *law of nations*. "Who goeth a warfare at any time at his own charges?" 1 Cor. ix. 7.

5. By the laws of farmers, graziers, vine plan-

ters, reapers, threshers, &c. 1 Cor. ix. 7: "Who planteth a vineyard and eateth not of the fruit thereof? Or who seedeth a flock, and eateth not of the milk of the flock?" 1 Cor. ix. 10, 11: "For our sakes no doubt this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

6. By the *Levitical law*. 1 Cor. ix. 13: "Do you not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar, are partakers with the altar?"

Thus have we, dear brethren, clearly proven from express scripture, that the ministers of the gospel are justly entitled to a comfortable maintenance from the people. The ministers support should be *sufficient* and *plentiful*, because they are enjoined hospitality. The matter of their maintenance is expressed in terms so general, as to leave the people at liberty to pay them in *kind*, or *value*, *all good things*. The manner of paying, is, *cheerfully*, and not *grudgingly*.—The contributors are all who "are taught in the word."

The truth of these things, beloved brethren, we make no doubt you are convinced of, but the neglect of them is too glaring to us, yourselves and others. We cannot but feel exceeding sorry on this account. The consequences arising therefrom are very pernicious. By this sad neglect the poor ministers of the gospel are necessarily obliged to follow their worldly avocations for the support of themselves and their families, which prevents them from reading the holy scriptures, meditating, preaching constantly, and giving themselves wholly to the work—which weakens their hands, dulls

their ideas, cools their zeal, and of necessity they are not so profitable to the churches, nor to the cause of Christ in general. These things, in a measure, you must be sensible of. Much more might be said upon this subject, but the bounds of a circular letter will not admit of it.

Thus have we, dear brethren, (pursuant to an ordinance of our last Association) endeavored to consider this important duty, and now permit us affectionately and solemnly to call upon you to consider our adorable Master's weighty and powerful exhortations—"Why call ye me Lord, Lord, and do not the things I say? Ye are my friends if ye do whatsoever I command you. If ye love me keep my commandments. He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him. My little children, let us not love in word, neither in tongue; but in deed, and in truth."—Luke vi. 46. John xiv. 15. xv. 14. 1 John ii. 4. 1 John iii. 18.

Finally, brethren, those things which ye have both learned, and received, and heard and seen, *do*, and the God of peace shall be with you.

Signed by order of the Association,

NATHAN MAYO, *Moderator.*

LEMUEL BURKITT, *Clerk.*

(CIRCULAR LETTER.)

The Elders and Messengers of the several Baptist Churches belonging to the Kehukee Association, met at Brother Burkitt's meeting house, on Sandy Run, in Bertie county, N. Carolina, September, 1794—The Churches in union with this Association, send their Christian salutation.

BELOVED BRETHREN,

BEING favored by Divine Providence, we have

once more had a profitable and pleasing interview at the time and place appointed. The business we have transacted, you have in our minutes, which we hope will meet with your concurrence and approbation.

The subject of our Circular Letter this year, according to a resolve of our last, is to be "*The final perseverance of the saints in grace.*" And as the subject is inseparably connected with, and a concomitant of, that God exalting, soul reviving, doctrine of particular election, and free, unmerited grace in Christ Jesus, we doubt not of its being cordially received by you, and perused both with pleasure and satisfaction.

To do ample justice to a subject of this magnitude, so copious in its nature and interesting in its consequences, would very far exceed the bounds of a Circular Letter. We shall therefore only offer a few reasons, supported by the best authority, in favor of it. And first a strong and undeniable reason in support of the doctrine, may be fairly drawn from the covenant made with Noah: the tenor of which was, that God would no more drown the world by water—see Gen. ix. Now we do not, neither can we, without being guilty of the most daring and gross impiety, call in question or dispute the veracity of God in this solemn promise; neither can any call in question *the final perseverance of the saints in grace*, without being guilty of offering the most daring insults to the God of truth; for the *preservation* of the one, and the *security* of the other, is, in every point of view, marked with the same awful solemnity of an OATH. For the truth of which we beg leave to refer you to that memorable passage in Isa. liv. 9, 10: "For this is as the waters of Noah unto me; for as I have

sworn that the waters of Noah no more shall cover the earth, so have I *sworn* that I would not be wroth with thee, nor rebuke thee.—For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.”

From the premises thus laid down by inspiration itself, the conclusion is very natural and obvious, *viz*: That the people of God have no more reason to doubt of their security in Christ, and *final perseverance in grace*, than they have that God contrary to his *oath*, will send a second deluge of water and drown the world. And whoever disputes the one or the other, is so far an infidel, and deserves no better title from men.

Another authority perfectly similar to the above quoted passage we find recorded by that great champion of truth, and patron of the saints final perseverance in grace, in Heb. vi. 17, 18: “Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an *oath*—That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us.” Here we find the Apostle speaks of the heirs of promise who are believers; 2. of the immutability of God’s council, i. e. respecting the promise and the heirs of it, which he says was confirmed by an *OATH*—the reason of which was, that we might have a strong consolation who have fled for refuge to lay hold on the hope set before us; which hope, the Apostle saith with great propriety, is an anchor of the soul, neither does he give the least hint of any danger of this anchor giving way, so as not to an-

swer the purpose for which it was intended, but on the contrary, declares unequivocally, and we may add unconditionally also, that it is *both sure and steadfast*. Which shews most clearly, that Noah was not more safe when shut up in the ark, than believers are whose lives are hid with Christ in God. Again, we are informed by the same Apostle, Rom. viii. 28: "That all things work together for good to them that love God"—then consequently nothing can work for their destruction. Again, Jer. xxxii. 40: "And I will make an everlasting covenant with them, that I will not turn away from them to do them good." But it is objected *they* may turn away from him, and so finally perish: To which we reply, that the same covenant provides against that also, for in the same verse God says: "I will put my fear in their hearts that they shall not depart from me." So if God has said that he will not *turn away* from his people, and that he will never leave nor forsake them, (Heb. xiii. 5.) and that they shall not depart from him—then surely that man must have a front of brass, and not the fear of God before his eyes, that can dispute the point with his maker, and say the union may be dissolved, and believers in Christ may *finally perish*.

As a further confirmation of the doctrine contended for, we offer to your consideration the following scriptures. Psal. xxxvii. 23, 24: "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand."—Isa. xlii. 16: "And I will bring the blind by a way that they knew not; I will lead them in a path that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them,

and not forsake them.”—Mic. vi. 8: “Rejoice not against me, O mine enemy: when I fall I shall arise.”—1 John ii. 19: “They went out from us, but they were not of us: For if they had been of us, they would no doubt have continued with us: But they went out that they might be made manifest that they were not of us.”

Again, the blessed Jesus hath said, “all that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out;” and further declares, “that it was the will of the Father that he should *lose nothing* but that he should raise it up at the last day.” That the water he would give his people (which is the graces of his spirit) should be in them a well of water springing up unto everlasting life.—That he has given them eternal life, and that they shall never perish: And that they shall not come into condemnation, for they are passed from death unto life. And because I live (says he) ye shall live also. For a proof of which, see John vi. 36—39. iv. 14. x. 28, 29. v. 24.

Several authorities as much in point as those already quoted, offer their friendly assistance, but our scanty limits admonish us it is time to stop. We shall therefore beg leave to quote only two more scriptures, and with them we close. The first we bring from Rom. viii. 38, 39. There, says that great Apostle to the gentiles, who was well acquainted with the mind of his divine Lord and Master, and under the immediate inspiration of the spirit of God—“I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come—nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” The popular objection that they

may separate themselves, is too futile to merit an answer; we shall therefore treat it with silence and deserved contempt, until it shall be made appear by some unheard of arguments, that a believer himself is a non-entity, or no creature at all, which is impossible to be done.

Let the golden chain of God's decrees, and the believer's privileges, bring up the rear—Rom. viii. 29, 30: "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren—Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Here believers is a golden chain indeed, a chain of God's making, and therefore cannot be broken by all the sophistry of men of corrupt minds, who exceedingly err, not knowing the scriptures nor the power of God. For here it may be observed, that those of whom it is said, that they were *foreknown, predestinated, called and justified* are identically the same people that are to be *glorified*—this being an undeniable fact, we conclude that the argument drawn from this authority is unanswerable, and therefore must be finally conclusive.

Very weighty arguments might also be drawn from the omnipotency, omniscience and immutability of God, but we have already observed that our limits are exceeded—therefore to conclude, we beseech you, dear brethren, by the mercies of God, to present your bodies a living sacrifice to him at all times—having had much forgiven, let the consideration thereof cause you to love much, and influence you to every good word and work. Let not this blessed soul reviving doctrine be evilly spoken of through you; but on the contrary, let your exempla-

ry lives and pious conversation declare to all the world the blessed and happy influence the belief of it has on your daily conduct. Beware of thinking you have already attained, or already perfect; which would be sure to check your pious endeavors to grow in grace, and in the knowldge, not only of the doctrine here laid down, but those doctrines inseparably connected with it.

Lastly, let the consideration of your *secure standing* in Christ, bear you up under all the cross-like and afflictive providence you may have to meet with in your passage through this unfriendly world; being fully persuaded that his promise of "never leaving you," stands firmer than heaven or earth; and that according to the prayer he put up to his father, you shall ere long be with him, not only to see him and behold his glory, but to adore, beyond the stretch of thought, his divine perfections to all eternity, where your sorrows of every description shall be completely done away, and every divine promise meet its full accomplishment.

Now to Him who is able to keep you from *falling*, and has promised to present you faultless before the throne of his glory, to the only wise God; be glory and thanksgiving throughout all churches, world without end! *Amen.*

Signed by order of the Association,

NATHAN MAYO, *Moderator.*

LEMUEL BURKITT, *Clerk.*

(CIRCULAR LETTER.)

The Elders and Messengers of the several Baptist Churches belonging to the Kehukee Association, met at the meeting house near the Falls of Tar River, Nash county, North Carolina, October,

1800—*To the Churches in union with this Association, send their Christian salutation.*

BELOVED BRETHREN,

CALLED of God to the fellowship of his dear Son, and to an inheritance amongst those who are sanctified, and beloved by us, we hope we have obtained like precious grace with you. The great satisfaction which you have expressed in, and the willingness with which you have received our former epistles; together with a desire for your good, and the glory of the great Redeemer, are motives which induce us to address you once more in an epistolary way, which we send this year on the subject of *GOOD WORKS*, which is highly recommended by our Lord and Saviour, together with his prophets and apostles, and ought to be carefully observed by all who profess to be followers of the blessed Jesus. Witness the following scriptures: Eccl. iii. 17. chap ix. 10 and xii. 14. Isa. xxiii. 17. James, i. 25. Gal. vi. 4. 1 Thes. i. 3. Heb. vi. 10. Titus, i. 16. James, ii. 11–21. Jonah, iii. 10. Mat. xxiii. 10. 2 Cor. xi. 15. Rev. xiv. 13 and xx. 12 and 32. Acts, x. 35. Rom. ii. 10. These and many others abundantly testify that we were created in Christ Jesus unto *good works*, which the Lord before ordained that we should walk in them. And as the contracted limits of a circular letter will not admit of a full investigation of our subject, we shall in a few particulars show what we understand to be intended by the term *good works*. And first, it might not be amiss to observe, that before works can be called, or really deemed *good works*, it is necessary that they be the *product* of a true and genuine faith in Christ; for as “Faith without works is dead,” so works without faith is dead also. Heb. ix. 14. The source or fountain then, whence

good works flow is not from any expectation of merit, but purely from a principle of love to God.

By good works, we understand works of various kinds, as, 1. Our duty to *God*. 2. Our duty to the *Church* and people of God. 3. Our duty to our *neighbors*. 4. Our duty to *magistrates*, or earthly rulers. 5. Our duty to our *family*, and lastly to *ourselves*. 1. Our duty to God is, to consider him as the cause of our existence, our great benefactor, and sole author of all our happiness in time and eternity: to love him above any earthly enjoyment: yea with all our heart, soul, mind and strength. We should use our utmost endeavor to keep his commandments, and have respect to all his precepts. But as our duty to God is inseparably connected with our duty in other particulars, we pass on, 2. To our duty to the church and people of God. As our Lord and Saviour has loved us and given himself for us, that he might deliver us from the curse of the law and the flames of devouring fire, and hath taken us from the wild stock of nature, made us all to drink of the same fountain of his everlasting love, and so tempered our spirits as to unite us together, not by tyrannical chains, but by the sweetest bands of love and fellowship; and declared us to be a select body by him chosen, and set apart from the world, it becomes our duty then to walk as people who are not of the world, but chosen of God and bound for the heavenly Canaan, having given our hands and hearts to each other, to endeavor to keep the unity of the spirit in the bond of peace, to strengthen, comfort, uphold, encourage, watch over and to pray with and for one another, to bear one another's burdens, and "so fulfil the royal law of Christ." Our Lord has compared his church to a company of horse in Pharaoh's chariot—hence

it appears that all have something to do in the church of Christ, that none should be barren nor unfruitful. The Lord has made it our duty often to assemble ourselves together, and we are exhorted by an apostle not to forsake it as the manner of some was. We hope you will, therefore, endeavor as oft as possible to attend your church meetings, and places of public worship. We hear of coldness among some of you—what else can be expected? when the church members so seldom see each other, they become in a manner strange and useless to one another, while some perhaps seldom, and others scarcely ever, attend conference at all. Dear brethren, pray consider the worthy name by which you are called, and the honor of that cause in which you are enlisted; you are called *the light of the world*, but how can your light be useful when many even of the people of the world, are more careful to attend on worship, yea even conferences too, than many who profess to be followers of the blessed Jesus. While thus backward or careless in attending your conferences and places of public worship, you wound and grieve your brethren, and weaken the hands of your ministers, who after coming perhaps many miles to endeavor to comfort you, find themselves oft times under the disagreeable necessity of preaching almost to the naked walls, or not at all. The few hearers they may have being chiefly those who make no profession of religion, while the members of the church are busily engaged at home, and cannot take time to attend on the worship of God, and many times kept back for a small excuse even on the Lord's day.

Thirdly, our duty to love our *neighbor* is to him as *ourselves*, to be kind and charitable to all whose needs may require it, be they strangers or

acquaintances, without respect of persons; to visit the *sick*, the *fatherless* and the *widow* in their afflictions, endeavoring to nourish and comfort them as far as in us lies; also to receive strangers, use them kindly, clothe the naked, feed the hungry, and to be careful to consider the poor and needy, and grant them relief according to our ability. Beware of covetousness, remember the kingdom of God is not in meat and drink, but love, peace and joy in the Holy Ghost; therefore, glorify God and comfort your fellow creatures with what you possess.

Fourthly, we should obey *magistrates*, and all those who are put in authority to rule over us in our temporal affairs. We should not speak evil, nor reproachfully of them, but acknowledge their authority, and honor them as ministers of God, by him appointed for the punishment of evil doers, and the protection of those who wish to do well; we should therefore shew all good fidelity as patrons of *good works* and a light to the world, that we bring not reproach on the Church of Christ, nor cause to be blamed that holy name by which we are called.

Fifthly, our duty to our *family*, which appears very extensive when we consider ourselves, in respect to them, not only as stewards, who have to give an account of our stewardship to God, but as it were, as *prophets*, *priests*, and *kings*. As a prophet, we should *teach* and instruct them; as a priest we should *pray* with and for them, and should be careful in the order of their government. Each one to whom God has committed the care of souls, or a family which is the same thing, should consider himself as their teacher, to whom all the family look, and from whom they all expect to receive

their instruction, as it is well known that children in their tender years are naturally led to think the judgment, council, ways and behavior of their parents to be superior to all others, especially when parents or rulers exercise a proper authority. Every family should have one, and only one proper head who should take the government thereof, and in all cases endeavor to rule with justice, having a particular regard for all about him, setting forth good examples; walking in the ways of godliness and true piety, praying with and for them oft; yea we are exhorted to "pray without ceasing," and in every thing to give thanks. If we neglect public prayer, praise and thanksgiving in our families, do we not leave them all to walk in the dark, as it were? while we suffer our light to be hidden under the bushel of worldly cares, or under the bed of sloth, while we ourselves walk unworthy the christian name. A family should not be governed by passion, justice should be tempered with judgment and mercy. In vain does the passionate, fractious, turbulent and inconsiderate person, after being the cause of a whole day's unhappiness and discontent in his family, at night, call on all or any of them to join him in the worship of God, while every mind is filled with prejudice, every eye with evil, and every tongue ready to say, physician heal thyself, or, "thou hypocrite first cast out the beam out of thine own eye." Therefore every ruler of a family should always remember that *example* has the most powerful influence, without which all our admonition, will in all probability prove ineffectual. Parents should be careful to preserve and cultivate the morals of their children, they should use their authority and not gratify them in their own wicked desires, such as frolicking, vain company keeping,

gaming, idle visits on the Lord's day, &c. but should on that day carry them to places of public worship, and after they return, endeavor to impress upon their minds the things they heard. For after giving too great a loose to the reins of our children's lusts, we shall find our reproofs to be in vain. Witness the sons of Eli, 1 Sam. ii. 23, 24, 25. And Solomon says, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. xix. 18. If we cannot command the hearts of our children and family to make them pray, and love God, we may teach and admonish them; and should all our endeavors fail, we may lastly have recourse to the example of Job. Job. i. 5.

And further, with respect to the observation of *good works* relative to *family duty*, it becomes every member of a family to practice the particular duties in the respective places, our Divine Lord and Master has placed us in, as *husbands* to love their wives and be not bitter against them. Wives to submit themselves to their own husbands. Servants to be obedient to their masters, and please them well in all things. Masters to give unto their servants that which is just and equal. Parents not to provoke their children to anger lest they be discouraged; as well as for children to obey their parents. Col. iii.

Lastly, we should look to our own souls, strive to walk humbly with God, and study to shew ourselves approved of him in all things, patrons of *good works*, and endeavor to keep a conscience void of offence, to check and keep under as much as possible all our unruly passions; to watch and pray, and avoid, as far as in us lies, giving any cause whereby the enemies of the Lord may speak evil of us, or blaspheme that worthy name by which we are

called. Ready at all times to reprove vice, striving to confirm all our reproofs, counsels or admonitions by a regular life, pious walk, and godly conversation. We should be careful to read and study the scriptures, and often to withdraw from the hurries of life to secret prayer and meditation; for where these duties are neglected, our case becomes very alarming, we then grow cold, backslide, and in a particular manner may give the enemy of souls great advantage over us.

And now may the kind and good-Lord strengthen, uphold, and enable you to watch and pray, fill you with every good word and work, comfort you abundantly, and preserve you blameless until his second appearance to visit his sleeping saints, and to be admired by all who love him, and long for his glorious appearance. *Amen.*

Signed by order.

NATHAN MAYO, *Moderator.*
LEMUEL BURKITT, *Clerk.*

CHAP. IX.

1. *What a true Charch of Christ is, the Manner of receiving Members, Constitution, Discipline, Officers, &c. Memoirs of Elders Done, Cole, Walker and Crocker.*

HAVING gone through the material parts of the History of the Association, we shall now proceed to say something about a Church of Christ; its Constitution, Officers, their Ordination, Church Government, &c.

A church of Christ is a congregation of men and women, publicly professing faith in Christ Jesus,

and being regularly baptized by immersion, who have covenanted together, given themselves up to one another in the Lord, to be governed by his word, and to be guided by a regular and proper discipline, agreeably to the Holy Scriptures. [See Preface.]

The customary way which the Baptist churches in the Kehukee Association, receive members into church fellowship, is, for the person who is desirous of admission into the church, to attend at church conferences; and when conference sits, to come into the church, and signify his intention to the minister, or some of the members; and the church then sitting, the party who applies shall relate his experience, setting forth how the Lord awakened him, and brought him to a sense of his lost state by nature; how he had seen the insufficiency of his own works to save him: And how the Lord had revealed to him the way of life and salvation through Jesus Christ; and the reasons he has to believe that he is interested in this glorious plan; and the evidences that he has become a *new creature*. If any doubt remain, the minister, or any of the members present, ask such questions as are necessary relative thereto; and satisfaction being obtained, then the minister usually asks the church respecting the life and conversation of the candidate. And if there be general satisfaction, the minister and members give him the right hand of fellowship. Then a time is appointed for his baptism; and being assembled at the side of some convenient water, after singing and prayer, the minister takes the candidate by the hand, and leads him into the water; and at the same time having hold of the hands of the party to be baptized in one of his, and the other hand holding by a handkerchief tied fast round his head, shall

dip him discreetly backwards,* all under water, expressing these words, or some similar thereto: "In the name of our Lord Jesus Christ, and by the authority of our office, I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost." After the solemnity is performed, they both coming up out of the water, join the congregation in singing:

"Do we not know that solemn word,
That we are buried with the Lord;
Baptiz'd into his death, and then
Put off the body of our sin," &c.

—At the water, the newly baptized person is met by the brethren, who sometimes salute him thus: "You are welcome to the *cross*, dear brother."

Some years past it was usual, after the party baptized was dressed, and had come into the congregation, for the minister to *lay his hands* on him and pray. But of late years the practice of laying on of hands on baptized members is disused in the Kehukee Association; as it is thought the few passages which mention it in the New Testament, allude to miraculous gifts being conveyed, by the laying on of the hands of *inspired* men in the Apostolic days.

As to the *number* sufficient to constitute a church, we do not know the scriptures point out. Some suppose it is necessary there should be thirteen, because Jesus and the twelve Apostles were present at the first celebration of the supper. Others des-

*The practice of baptizing *backwards*, has been objected to by some societies, and therefore has been practised by dipping the person *forwards*. And some others, by way of ridicule, say, "They have no opinion of persons going to heaven backwards." To such we reply, the scriptures call baptism a *burial*, Rom. vi. 4. and we all know that it is not customary to bury people with their faces downward.

ended to seven. Tertullian to three: *ubi tres ecclesia est* Exh. *de cast*, Ch. 7. Our Lord says, where two or three are gathered together in my name, I will be in the midst of them; and we read of churches being in some houses or families, as was the case with Aquilla and Priscilla, Rom. xvi. 5. 1 Cor. xvi. 19, also that of Philemon, verse 2d. *The church in thy house.* Yet, notwithstanding, we are left at an uncertainty to know how many were in those families; nor can we suppose any particular number is intended by our Lord. We judge that where there are a sufficient number to carry on church *discipline*, with suitable church *officers*, it is sufficient to constitute a church.

In the next place we will treat of the manner in which a church is constituted, according to the mode usually practised in our Association.

The newly constituted churches in this Association, are such as have been constituted out of the old churches, being branches or arms of the same. Being gathered, baptized and received members of such churches: And when ripe for constitution, usually petition the body for dismission in order thereto; and having obtained a regular dismission, a day of fasting appointed for the purpose, one or more ministers present, the members all should be present and give in a list of their names, and produce their dismission from the body. The ministers enquire whether it is their *desire* to become a church, whether their *habitations* are near enough to each other, conveniently to attend church conferences? Whether they are so well acquainted with each other's life and conversation as to coalesce into one body, and walk together in love and fellowship? Whether it is their intention to *keep up a regular discipline* agreeably to the scriptures, to

make *God's word* the rule of their conduct in church government, obeying his ordinances, and in matters of faith, and all other things relative thereto in a church relation, and by these things distinguish themselves as a true church of Christ? These things being answered in the affirmative, then a covenant is produced, similar to that mentioned, page 29 and being read, consented to, and subscribed, the ministers pronounce them a church, in some such words as these, "In the name of our Lord Jesus Christ, and by the authority of our office, we pronounce you, [mentioning their names], a true *gospel church*; endowed with all necessary power towards becoming a complete organized body, and the due government of yourselves; and therefore stand bound to make proper use of that power, as ye shall answer it to the head of the church. On whose name let us further call." Then they pray to God for a blessing on them, and conclude by singing his praise, and giving each other the right hand of fellowship. The church thus constituted, have full power to choose their *officers*, receive members, and deal with offenders. The last case is, when any member transgresses, and sins against God, any member or members who are acquainted with it, ought to go and charge the offending brother with the crime; and if he make *confession* of his sin and appear *penitent*, and the offence be of a private nature, the *dealing* is carried no further. See Mat. xviii. But if it be a public transgression, he must be cited to appear before the church; and being charged with the crime, if he confess it, and express *satisfactory signs of repentance*, he is then restored to fellowship: But if he prove *incorrigible*, he is put out of the communion of the church, until he be restored by repentance and reformation.

The principal *officers* in the church are *Ministers* and *Deacons*. It has long been the opinion of the Association that there is no more to be continued in the church, or that is sufficiently authorised from the word of God. The churches in the Kehukee Association, at first, had *ruling Elders*. But it has a great while been the opinion of most of the churches belonging to that Association, that there are no *ruling Elders* mentioned in the scriptures, distinct from *Teachers*, who are called *Elders*. Therefore the practice of having *ruling Elders*, distinct from the ministers, is laid aside. This subject has often been debated in the Association, and the only reasons which they have assigned for not having *ruling Elders*, when those queries have been discussed, are, 1. The word of God no where points out the *qualifications* of such officers, as is the case with *Ministers* and *Deacons*. 2. No *example* in the New Testament of any being called, nor the *time* when, and *manner* how they were ordained to office. 3. No work prescribed in the word of God for them to do. The Minister's work is pointed out, "To teach, rebuke, exhort," &c. The Deacon's work prescribed, viz: "*To serve tables.*" But no work pointed out for a *ruling Elder*. The work designed, for an Elder, according to Mr. Hooker and others would be expressly to break one of Christ's commands. If thy brother trespass against thee, says our Lord, go and tell him his faults: But they say, we must go and tell the Elders of it, and it is their work to try to settle it. Upon the whole we know not any thing they have to do, distinct from the Minister, Deacon, and what is every member's duty to do.

As we hold only these two, and as the office, call and ordination of a minister have been treated

of before, we shall only give an example of the *ordination* of a *Deacon*.

It is necessary there should be two or more Deacons in every church. The office of a Deacon is *secular*, extending to all the secular affairs of the church, Acts, vi. 2, 3, 4. His office authorises him to require, receive and lay out money towards answering the church's worldly necessity. The scriptures when speaking of his office notes it under the terms, *business, daily ministration, helping, caring for the poor, collecting, distributing and serving tables*, viz: the table of the Lord, table of the minister, and the table of the poor. Acts, vi. 5. 1 Cor. xii. 28. Gal. ii. 10. John, xii. 6. Their qualifications are expressed both negatively and positively by the Apostle Paul—*Not double tongued, not greedy of filthy lucre; but grave, holding the mystery of the faith in a pure conscience; approved, blameless, the husband of one wife, ruling his children and house well, men of honest report, full of the Holy Ghost and wisdom*. 1 Tim. iii. chap. Acts, vi. 3. Requisite to their ordination, it is necessary there be, 1. A meeting of the church. 2. Two ministers present at the least. The ministers to enquire into their call and qualification; then lay hands on them and pray; and conclude the solemnity by a charge given, and singing God's praise, in a hymn suitable to the occasion.

The Kehukee Association at present contains 31 churches, viz: Bertie, Camden, Cashie, Chowan and Gates, Cowenjock, Connoho, Connetoe, Connaritsey, Cross Roads in Edgecombe, Falls of Tar River, Fishing Creek, Flat Swamp, Flatty Creek, Great Swamp, Haywood's Meeting House in Franklin, Kehukee, Knobscrook, Morattuck, Matamuskeet, Maple Spring, Pungo, Quankey, Rocky Swamp, Reedy Creek, Sandy Creek, Sawyer's

Creek, Scuppernong, Skewarkey, Wiccacon, Me-herrin and Yoppim.

These churches originally took their names from some water course near which the meeting house stands, and if there be no water course near, nor other noted place, they usually bear the name of the county where the churches are. And in the minutes of each Association, they are printed as they stand alphabetically.

The gospel, by the Baptists, was first preached here about 1764. Elders Henry Done, John Burges, Henry Abbot and William Cole, were some of the first Baptist ministers of our order, who preached about Yoppim.

Elder HENRY DONE.

Elder DONE was born, raised, and baptized in England; came over to America, and lived not far from Edenton. He was a man of a very extensive memory, had a good acquaintance with the scriptures, and a remarkable gift in prayer, and tolerable good in exhortation; but not extraordinary in preaching. He became a member of this church after it was gathered, and continued in it with approbation for several years. But by reason of his advanced state in life, he did not preach very frequently. He had no wife nor family; and at last finished his course with joy, being nearly 80 years of age.

Elder WILLIAM COLE.

Elder COLE was from a small boy brought up to the sea, and was miraculously converted on a voyage to Lisbon. While on the passage the Lord was pleased to shew him what a vile sinner he was, and his dangerous state by nature. In his distress, never having had a religious education, and no religious book on board, except the Bible, he had no where to apply for direction but to the Lord. He

searched the scriptures, and his distress increased to such an height, he was not able to perform his duty on board the vessel. He used to say, when his soul was overwhelmed in sorrow, and he read how in times of old, some would repent in sackcloth and *ashes*, he would go down in the vessel, and wallow and cover himself in a heap of sand, hoping the Lord would hear him, but he found no relief. But at last it pleased God to reveal his Son in him, the hope of glory; and his soul was in such raptures and joys, he could not contain himself night nor day. Praying, praising God, and exhorting the sailors, were his chief employ. He was *Mate* of the vessel, and in the absence of the Captain, frequently would order the sailors in his presence, and begin to preach to them. The Captain thought him mad, and threatened to have him put in irons. He at this time, for want of better information, thought he could *work miracles*, and often told the Captain he could drink poison, or walk on the water. But the Lord through his goodness prevented him from making the attempt. He at length was measurably convinced that the power of working miracles was ceased, from an attempt he made to cut off one of his toes with a razor, and had partly done so, but could not heal it. As soon as he arrived at Edenton, he began to preach to the inhabitants. The people had their attention very much engaged, from a report which prevailed. It was said a man was to preach, who "declared he had been dead and was alive again; and that he should never die." Who reported it, we know not, but take it in a spiritual sense it might be true. He travelled to the south and met with some free will Baptists, and was baptized by Elder Winfield. He lived awhile near Yoppim, then moved to Princess Anne, thence to Bertie, and then into Hertford county; and in or about the

year 1785, he left this country, master of a vessel bound to the West Indies, and he nor any of his men ever returned again; we expect he made his grave in the great deep. He was a very pious zealous good christian, and we hope he is now where winds and waves can no more distress. He left a wife and several small children behind, who sometime past removed to Cumberland in Tennessee.

Elder WILLIAM WALKER.

The time and place of his nativity to us are unknown. He settled in Warren county, between the years 1750 and 55. He at first became a free will Baptist preacher, as was mentioned before. After he embraced the doctrines of grace, and was regularly authorised as a gospel minister, he was very zealously engaged in preaching, and his labors were very much blessed. His labors in the ministry were not confined to Reedy Creek only, but he travelled and preached in a number of places, and was an humble instrument of bringing many precious souls to the knowledge of the truth. After he was established in the truth of the doctrines of the gospel, he was never known to court the smiles, nor fear the frowns of any man. God's free electing, everlasting, unchangeable love through Christ to poor sinners was his favorite theme; whilst he pressed the necessity of the new birth, in consequence of our fallen degenerate state by nature. He was loved and esteemed by all ranks of people. The labors of his life which closed his ministry here on earth, were Saturday and Sunday, October the third and fourth, 1784. On Saturday he attended a funeral at Mr. Honorias Powell's, and preached from Deut. xxxii. 29. *O! that they were were wise, &c.* In the first part of his discourse he seemed much engaged, but a sudden weakness affected his mortal frame, and

he concluded the labors of the day after going through his second head of doctrine. He retired to the house of one of the brethren, dined heartily, but in conversation seemed incoherent, and at times inclined to be wild and startish. He rested but very little that night, and was in a great hurry to get to the meeting house next morning; more so than was ever known before; and said, he wished to go and do what he had to do. He went to meeting and took his text in the 8th chap. of Paul's epistle to the Romans; but could not distinctly read it before he was stricken with the dead palsy, and fell in the pulpit, and was heard to say, "Blessed be God I have fallen in a good cause." He was put into a chair and conveyed to the house where he lodged the night before; his reason left him and returned no more. He was carried to his house in Franklin county, on Wednesday following. It was observed that he scarcely ever slept from the time he received the stroke of the palsy. A physician was consulted who gave him a sleeping dose; it operated, and put him to sleep and he never awoke more in this world, but breathed out his soul into the bosom of his Redeemer, on Wednesday, the 13th of September, 1784, much lamented by all who knew him.

Elder JACOB CROCKER.

Elder JACOB CROCKER attended a meeting at his meeting house, (Haywood's, in Franklin county,) the first Sunday in November, 1791, and was greatly engaged in exhorting the people, at which time he said to his auditory, that he believed it would be the last time he should ever address them, which eventually proved to be no chimera, for he never attended a meeting after that time. The same evening he said to his beloved wife, "Many lonesome hours you have seen in my absence, but

comforted yourself with the hope of my return; but now I am going from whence I shall no more return." Some days after this, his wife asked him if he thought he should die, he answered (with a smile) "I hope I shall; I have no desire to stay here any longer." Sometime after, he desired that she might resign to his death, saying "it would be but a short time before they should meet again." The day before he died, one of his daughters being by his bedside a weeping, he said to her, "do not weep for me, I hope God has converted your soul, and if so, we shall soon meet again in a better world." One of the brethren asked him a few hours before his death, how it was with him; he answered, "a few more struggles, and it will be eternally day with my soul." Thus that faithful servant of the Lord bid this world adieu. He was greatly lamented by his pious acquaintance in general, and his church in particular.

CHAP. X.

1. *Frost, an Arminian Baptist preacher, stricken with death while preaching his sentiments.*
2. *Persecution of Elders Barrow, Mintz, Walker and Baker.*
3. *Biographical sketches of Col. Nathan Bryan.*

IN the year of 1791, there came from Europe, a certain Mr. *Frost*, in the habit of a Baptist preacher, who at first seemed to be approved of; but soon began to deny the faith of the church, and preach the doctrines of *free will*, supposing man had power to work himself into a state of favor with God. This man caused great uneasiness in the church at Portsmouth, Virginia. The brethren appointed a committee, to wait upon him and try to gain him

over to embrace the principles of the church; but he remained incorrigible.

The church appointed another committee to go and try to silence him, but could not prevail. He said he had a meeting to attend the Wednesday night following; and he *should* preach. But the Lord interfered in behalf of his distressed church. For when *Frost* went to preach again, and took his text, which was, *He shall thoroughly purge his floor, and gather his wheat into his garner*; and coming to the words "purge his floor," his tongue failed, he cried, "let us pray," but sunk in his knees, and spoke not another word. He was dead in less than three hours. Thus did God avenge his suffering church in these towns, for this fox was spoiling the tender grapes.

Elders BARROW and MINTZ.

Some of the first Baptist ministers, who preached in the neighborhood of Shoulder's Hill, Virginia, were Elders Barrow and Mintz. They first began to preach at, and near to Sleepy Hole, on Nansemond river. As the Lord had a work to do in this place, so the devil and his emissaries began to try to impede the work. So it was when Paul and Silas were at Philippi, and their labors were blessed. The devil stirred up the mob and the magistrates, to persecute and imprison the innocent Apostles, in order to stop the work. Acts, xvi. So it was on Nansemond river, with Elders Barrow and Mintz; after preaching a few times, and their labors being blessed, the devil influenced some wicked and ungodly men to persecute them. And at a certain meeting when they were going to preach, these impious men went to the meeting and dragged Elders Barrow and Mintz from the place where they were standing to preach, down to the water, not far dis-

tant from the place of worship, in order they said, "as they loved *dipping*, to give them enough of it." And carried them down into the water and plunged them into it. Elder Barrow said they almost drowned him. They dipped him two or three times, and held him under water nearly one minute at a time, and when they raised him up, would ask him "If he *believed*?" He at last replied, "I *believe* you will *drown* me." They at last desisted and let them go. Afterwards these two innocent sufferers never sought any recompence, but submitted to it, as persecution for Christ's sake.

Elder JEREMIAH WALKER.

It may be observed that the *dissenters* in Virginia, before the revolution, were persecuted more than they ever were in North Carolina. In the county of Chesterfield several Baptist ministers were imprisoned for preaching in that county; and the people were so desirous to hear preaching that they would attend at the prison, and the ministers would preach to them through the grates of the prison. And in order to prevent their hearing, Colonel Cary had a brick wall erected 10 or 12 feet high before the prison, and the top thereof fixed with glass bottles set in mortar, to prevent the people from sitting on the top of the wall to hear the word. But if persecutors did but know it, they take a wrong step to prevent the progress of religion by persecution: For persecution always whets the edge of *devotion*. Col. Cary and others in Chesterfield argued that the act of *toleration*, in the statute of William and Mary, did not extend to the colony of Virginia. But Elder Jeremiah Walker, a Baptist minister, was imprisoned for preaching in that county, and he was permitted to plead in his own defence; and after he had pleaded

his own cause, and explained the act of *toleration* before the court in Chesterfield, they allowed his arguments were conclusive; and so discharged the prisoners.

But blessed be God, all scruples now are removed by the glorious revolution, which gives all under its auspicious government, equal and impartial liberty.

Elder ELIJAH BAKER.

Elder ELIJAH BAKER suffered great persecution in his first attempts to spread the gospel in the lower parts of Virginia. He was once seized by a giddy set of ruffians, where he was preaching, who took him by violence, and carried him on board of a vessel, informing the captain, he "*was a disturber of the peace,*" and wished him to make him work for his passage over the seas, and leave him in some of the European countries, as an exile. It was on Saturday night he was carried on board; and was put to work, and continued till late at night. Next morning he came before the captain, and begged liberty, as it was the Lord's day, to go to prayer amongst the people on deck. He was gratified; and he exhorted and prayed, and the Captain heard him. He thought Elder Baker a good man, and was determined not to humor the spiteful mob; but ordered his people to put him on shore. In the mean while his friends, had dispatched a messenger to the Governor, stating facts, in order to prevent Elder Baker's banishment. But when the messenger returned with the Governor's orders to the captain to release Baker; behold it was done. He was often threatened to be mobbed; and sometimes apples thrown at him while preaching; but out of it all, the Lord delivered him; and by his labors a glorious work of God

was begun, and carried on, on the Eastern shore of Virginia.

Colonel NATHAN BRYAN.

We shall close this treatise with some biographical sketches of Colonel *Nathan Bryan*, who was formerly a member of the Kehukee Association, until the division took place between the Kehukee and Neuse Associations, and then of course, on account of his local situation, he became a member of the Neuse Association.

Colonel NATHAN BRYAN, of Jones county, and state of North Carolina, was a very useful man both in church and state. And although the scriptures have abundantly testified that the *poor* receive the gospel, and that God hath chosen the *poor* of this world, rich in faith; and that not *many* wise men after the flesh, not *many* mighty, not *many* noble, are called, &c. (Matt. xi. 5. James ii. 5. 1 Cor. i. 26.) yet the scripture does not say, not *any* of such characters, but not *many*. To answer his divine purposes he calls some of all ranks to be witnesses of his grace, and to advance his glory among men. Col. Bryan was a man of reputation. He was possessed of an independent fortune, was a person of considerable talents, and in great esteem amongst men of the first character in this country: yet it pleased the Lord to bring him, to an experience of his grace through faith in Christ Jesus, and that at an early period of his life. He was baptized at 18 years of age, and became a member of the Southwest of Neuse, under the care of Elder M'Daniel, succeeded by Elder Dillahunty. Being a promising youth, he was called upon to represent the county in the General Assembly. He served them in that capacity for a number of years, and although he was usually opposed, yet he always obtained his election when he offered as

a candidate. Notwithstanding he was a man of abilities, and worthy to fill posts of honor and profit in the state, yet it is well known to his constituents that he sought no lucrative office; but from that patriotic spirit which he was possessed, the good of his country was his general aim. His public and private life was so regular, and agreeable to a christian character, that he clearly manifested to all his acquaintance the sincerity of his heart, in that profession he had made of Christ Jesus the Lord. His countenance was grave, yet commanding; and he was very affable in his addresses, and inferior to none of his age and learning. He was very careful to contribute to the relief of the poor saints, and ministers of the gospel. He was careful to fill his seat at the house of God on conference days, and other days of preaching. In the year 1791, at the house of God, he said, "Brethren, what lies before us to-day? I see nothing but good. We are all at peace and in love with each other. This is joy to me. Brethren, be strong in the Lord. The days may come when we shall desire to see one of these days, and shall not see it. Brethren, in my childhood in the gospel, I often feared and doubted my saving interest in Christ, but in so doing it was no honor to my Lord; but through the goodness of God I have been kept from the base pollutions of the world, and I have no reason to doubt, for I know I shall stand in my lot."

He was a man of so much philanthropy that he wished well to all, and strove for peace amongst religious professors of every denomination, and amongst all men. From his respectability, and the great desire of the people, he was elected a member to represent the district of Newbern in the Congress of the United States, in the year of 1794, by

a majority of 1200. In 1796, he was re-elected for the same district. But his promotion to honor did not make him look with contempt on a poor brother; or ever divert his mind from religion and the fear of the Lord; but true piety and holiness were his aim, by which he distinguished himself to be a servant of the meek and lowly Jesus.

In the year 1796, from Congress, he wrote to Elder Koonce on Trent, in Jones county, as follows, viz:

Philadelphia, Saturday night, 10 o'clock, April 9, 1796.

Dear Brother Koonce,

Altho' at the distance of five hundred miles, my mind is often with you, thinking of my religious brethren on Trent and sympathising with you. I expect you and the rest of the brethren with you feel weak under the loss of your pastor, but you are set as a watchman in Israel; you are to support the weak, and say unto Zion, "thy God reigneth." I expect there are many sons of God in our church. I call it *our church*, for I must say of it as David did of Goliath's sword, "there is none like it," with me. And whatever part of the globe I may be in, or whatever station I may be in, my right hand would much sooner forget her cunning, than I could forget my brethren who are with you, or cease to pray for you, and the prosperity of Jerusalem. Farewell in the Lord.

NATHAN BRYAN.

In the year 1797, before he went to Congress the last session, he said to his children, "I have no expectation of surviving this year—for none of my family ever survived fifty years." He went to Congress, where he served the public until the year 1798, and the same year he died in the fiftieth year of his age—and was buried in the Baptist meeting house yard in Philadelphia. His funeral sermon was preached by Elder Ustrick. And although this great good man of God is gone to receive his crown of life, yet he *speakeeth* by his past pious life and undoubted character, which will

render his memory dear to thousands, and reflect immortal honors on his name.

Finally to conclude. We have great reason to praise the Lord for his goodness and wonderful works to the children of men. About 90 years have rolled round since the first Baptist Association was established in America, which was in the city of Philadelphia; and now at this time there are between 40 and 50 Associations in the United States. About 1200 churches, and nearly one hundred thousand members.

The Baptists in N. Carolina as well as the rest of their brethren in the United States, hold it their duty to obey magistrates, to be subject to the law of the land, to pay their taxes, to pray for all in authority. They hold with lawful oaths, and are willing when required to take an oath of God upon them to testify the truth before a court or magistrate, but reject profane swearing. Their religion allows them to bear arms in defence of their life, liberty and property. This society have manifested themselves to be true friends to civil liberty ever since the commencement of the war; and generally speaking, in their politics, they are strict republicans.

We shall, by way of conclusion, add a sentence from Gen. Washington's answer to the address of the Baptist committee of Virginia, in the year 1789:

"When I recollect with satisfaction, that the religious society of which you are members, have been throughout America, uniformly, and almost unanimously, the firm friends to civil liberty, and the persevering *promoters* of our glorious *revolution*, I cannot hesitate to believe that they will be the faithful supporters of a free yet efficient general government. Under this pleasing expectation, I rejoice to assure them, that they may rely on my best wishes and endeavors to advance their prosperity."

PART II.

CHAP. I.

1. *Proceedings of the Association at Conoho, in 1803.*
2. *Sketch of the proceedings relating to the Missionary and other inventions of the day.*
3. *Proceedings at Parker's meeting house, in 1804.*
4. *At Daniel's meeting house, in 1805—Division of the Association.*
5. *At Skewarkey, in 1806.*

FRIDAY, before the first Sunday in October, 1803, the Association convened agreeably to appointment at Conoho, Log Chapel, Martin county. The introductory sermon was delivered by Elder John Wall, from Isaiah, lxii. 12: "And they shall call them, the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken."

The Association was opened with prayer by Elder Martin Ross, and appointed Elder Jesse Read Moderator, and Elder Lemuel Burkitt Clerk, who called to his assistance brother James B. Jordan.

Letters from 27 churches were read, from which it appeared, there had been baptized since last Association 628, and that there were then in fellowship in the churches 2855.

Brethren in the ministry from sister Associations were invited to seats, when Elders Brame, Poin-dexter, Sorey, Buntin, Barnes, and Bennett, seated themselves.

A letter from the Virginia Portsmouth Associa-

tion by Elders Brown and Murrell, and one from the Neuse, by Elders Thompson and Oliver, were handed in and read.

Letters from newly constituted churches at Cross Roads, Edgecombe county, Little Conetoe, in said county, and Conaritse, in Bertie county, were received; praying admittance as members of this Association, and, upon satisfactory information they were received; and the same manifested in the usual manner.

A letter from the Flat River Association was handed in and read.

Elders Read, Poindexter and Burkitt, were appointed a committee to examine the circular letter; brethren Turner and Cotton, on finance; Elder Wall to write to the Virginia Portsmouth, and Elder Harrell to the Neuse Association.

Elders Brown, Ross and Poindexter were appointed to preach on Sunday-

Saturday, the Association was opened with prayer by Elder Brown.

The committees appointed on Friday, reported and the Association concurred therewith.

Sunday, Elder Ross preached from Isaiah, lxvi. 11, 12: "That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees." Elder Poindexter preached from Ephesians, iii. 19: "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Elder Brown preached from Exodus, xv. 27: "And they came to

Elim, where were twelve wells of water, and three score and ten palm trees: and they encamped there, by the waters."

Monday, the Association was opened with prayer, by Elder Brown.

The circular letter was read and ordered to be attached to the minutes.

Elders Read and Ross, were appointed messengers to the Neuse, and Elders Burkitt and Spivey, to the Virginia Portsmouth Association.

The next Association was appointed to be held at Parker's meeting house, Hertford county, to commence Friday, before the first Sunday in October, 1804, and continue four days.

Elder Luke Ward was appointed to deliver the introductory sermon, and in case of his failure, Elder Philemon Bennett.

Elder Joseph Biggs was appointed to prepare the circular letter.

This Association was informed of a certain person travelling under the character of a Baptist minister, sometimes called Haines, (otherwise Holmes) and they warned the churches to guard against him as an impostor.

Minutes of the Virginia Portsmouth, Neuse, Flat River, Middle District, Dover, Roanoke District, New York and Kentucky Associations, were received.

The Association authorised the insertion in their minutes of this year, the following paragraph taken from the minutes of the Philadelphia Association of 1801:

"Ninety-four years have rolled on since the first meeting of this Association (the first in America) and then composed of only five churches; but viewing the state of the churches at present, our connexions in this country, we perceive it to be at least at this time as the thousands

of Israel, embracing numerous Associations, composed of at least (at this time) 1200 churches, including more than one hundred thousand members."

Query 1. *Is not the Kehukee Association, with all her numerous and respectable friends, called on in Providence: in some way to step forward in support of that Missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?*

The subject was referred to next Association—coming up for consideration at the Association in 1804, it was answered by appointing Elders Lemuel Barkitt, Martin Ross, Aaron Spivey, Jesse Read and John M'Cabe, delegates to meet such as might be appointed by the Virginia Portsmouth and Neuse Associations at Cashie meeting house, Bertie county, on Friday before the third Sunday in June, 1805, to devise ways and means to support the missionary cause. The proceedings of this convention were never reported to this Association, so as to be spread upon her minutes; but arrangements were made to enter into a system of collecting money to aid missionary purposes. This spirit first originated in a desire not to be outstripped in appearances of religious zeal by other denominations, and the advocates were much like the Jews of old, who prayed Samuel the prophet to anoint them a king that they might be like other nations around them. Instead of following the "good old way," they sought out new inventions and the result proved mortifying and taught the salutary lesson that error will ultimately terminate in anarchy and confusion. It was well calculated to, as it did, produce confusion in the churches; for being clothed with the sanctity of religion and considering those opposed to its general diffusion as luke-

warm in a good work, or enemies of truth, many good men embraced the scheme, being seduced by its outward and, to them, beautiful appearance, without scrutinizing and testing the same by the sacred scriptures. But this Association were not without her Samuels, for as the Jews were told that the king they wished would prove a curse to them, so the churches were warned that this new invention would prove detrimental to their peace and happiness; but the zeal of the advocates of the new system was not relaxed, and extensive measures were introduced to collect large sums of money by agents travelling through the country, and which were expended in paying those very agents for their services. In a short time many were seen fostered by this system, whose only desire was to procure the "loaves and fishes," and as a necessary consequence propagated erroneous doctrines, such only as would suit the carnal and secure to the preacher a pocket full of cash. "Filthy lucre" appeared to be the main spring of their actions. Many of the pious followers of the Lamb were grieved, and many it is feared caught in the snare. But they were not suffered to continue long, before they were visited with a rebuke and that by the old Kehukee Association. At her Association in 1827, she took a decided stand against the new inventions of the day, which was more fully explained and stated in 1829; this proved a firebrand in the ranks of the new-schemed advocates. Much hissing, retort and recrimination was the necessary consequence. The Kehukee Association was anathematised as enemies of truth, opposers of good works, and stirrers up of discord. In the Chowan and Neuse Associations, the missionary spirit procuring the ascendancy, evinced itself in refusing correspondence

with the Kehukee, which had been uninterrupted ever since their dismissal. But the Kehukee still remained steadfast, and she soon had the satisfaction to hear that she was not alone; that the Lord possessed kindred spirits in different parts of the world, and although they are few and contending against a large concourse, yet they have the consolation to know that a promise is reserved for them; and though the flock is small, which has been the case ever since our Saviour was on the earth, yet they have never been forsaken. Much scurrility and abuse have been heaped upon the Kehukee Association by those too professing to be christians, yet she is able to bear the reproach of men for Christ's sake. She counts all things as bubbles, compared with that invariable rule of practice prescribed by the scriptures of eternal truth; and when the inventions of men conflict with that standard, she will always be found contending against them, girded with the shield and buckler of God's word. It is not then expecting too much when we congratulate ourselves that in a short time these sources of discord, this strife-stirring spirit will be consigned to oblivion by the refulgent beams of Christ's glorious gospel; and those followers of the Lamb, who have been separated by the enemy of truth for a season, will be seen uniting in that christian love and fellowship which characterised them before the new inventions of the day beguiled many from the path of duty. We cannot close our eyes to the fact, and as faithful historians we hand it to posterity, that much dissention prevails in the adjoining Associations and confusion appears to be the order of the day, while with us, since the missionaries have been excluded from the camp, peace and harmony prevails.

Query 2. *Are professors of religion, whose children live with them as members of their families, justifiable in allowing or even suffering them to go to dances, or associating with those who delight in that evil practice and its concomitants?*

Answer. Let parents under such circumstances not forget the case of old Eli, 1 Samuel—nor the express word of God elsewhere, that children should be trained up in the way they should go, and brought up in the admonition of the Lord; for we think it inconsistent with their religious profession to indulge their children in that which they cannot allow themselves to participate. [Queries the same in substance with the above were presented in 1807 and 1819, and answered the same with but little variation.]

Query 3. *Is it right for a church in this Association to hold in fellowship a member who openly avows the Arminian tenets, or that such person should be appointed a delegate to the Association to represent the church in its deliberations?*

Answer. We suppose it is not right to hold such person in fellowship, and therefore of course would be improper to appoint him a delegate to the Association?

Query 4. *Is it right for a church in our connexion repeatedly to send her letters to this Association, without representing herself by delegates?*

Answer. It is not regular.

Query 5. *Is it expedient for a number of members to be constituted as a church by one minister only?*

Answer. We think it is not expedient.

1804. Agreeably to appointment the Association met at Parker's meeting house, Hertford county, on Friday before the first Sunday in October, 1804.

The introductory sermon was delivered by Elder

Philemon Bennett, from Zechariah, iv. 9: "The hands of Zerubbabel have laid the foundations of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you."

The Association was opened with prayer by Elder Spivey, and appointed brother Nathan Mayo Moderator and Elder Lemuel Burkitt Clerk, who called to his assistance Elder Moses Bennett.

The Rules of Decorum of the Association were read.

Letters from 31 churches were read, from which it appeared there had been baptized since last Association 554, and that there were now in fellowship 3255.

A letter of correspondence from the Virginia Portsmouth Association, by their messengers, Elders Brown and Wright—one from the Neuse, by their messengers, Elders Barnes and Winstead—and one from the Georgia Association, were handed in and read.

Letters from newly constituted churches at Tranter's Creek, Beaufort county; Smithwick's Creek, Martin county; Swift Creek, Edgecombe county; Prospect, Edgecombe county; Mearn's Chapel, Nash county; and Sappony, Nash county, were received, praying admittance as members of this Association, and upon satisfactory information they were received.

A church at Poplar Spring, Franklin county, was received, as a member upon a letter of dismission from the Neuse Association.

The following committees were appointed, viz: Brethren Battle and Outlaw, on finance; Elders Read, Brown and Spivey, to examine the circular letter; Elder Lancaster, to write to the Virginia

Portsmouth; Elders Poindexter and Spivey, to write to the Neuse; and Elder Joseph Biggs, to write to the Georgia Association.

Saturday, the Association was opened with prayer by Elder Ross.

Elders Burkitt, Read, Harrell, Gilbert and Spivey, were appointed a committee to examine into some difficulties, in the Kehukee church, and endeavor to remove them, and report to next Association.

Elders Lancaster, Brown and Ross, were appointed to preach on Sunday.

Elder Ross was appointed to deliver an introductory sermon to the convention, to be held by this, the Virginia Portsmouth, and the Neuse Associations, at Cashie meeting house, Bertie county, on Friday, before the third Sunday in June, 1805; to deliberate on missionary subjects, and Elder John M'Cabe, in case of his failure.

Sunday, Elder Ross preached from Hab. iii. 2: "O Lord, I have heard thy speech and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Elder Brown preached from Psalm, cxlv. 2: "Every day will I bless thee; and I will praise thy name for ever and ever." Elder Lancaster preached from St. John, iv. 44: "For Jesus himself testified that a prophet hath no honor in his own country."

Monday, the Association was opened with prayer by Elder Wright.

A letter of correspondence to the Georgia Association was read and approved.

It was resolved, that the churches composing this Association be requested to signify in their letters to next Association, whether they would approve of a division in the same or not.

The circular letter was read, approved and ordered to be attached to the minutes.

Elder Brame presented the Association with minutes of the Dover, Culpepper, Roanoke District, Goshen, and Ketockton Associations, which were thankfully received.

Elder Burkitt was appointed a messenger, and to write to the Neuse Association; and Elders Wall and M'Cabe to the Virginia Portsmouth.

The next Association was appointed to be held at Daniel's meeting house, on Fishing creek, Halifax county, to commence on Friday before the first Sunday in October, 1805.

1805. According to appointment the Association met at Daniel's meeting house.

Elder Lewis Whitfield (in the absence of those appointed) delivered the introductory sermon from Genesis, xxviii. 12: "And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it."

The Association was opened with prayer by Elder Lancaster, and appointed brother Nathan Mayo Moderator, and Elder Lemuel Burkitt Clerk, who called to his assistance brother Bennett Barrow.

A letter of correspondence from the Virginia Portsmouth, by their messenger Elder Murrell; and one from the Neuse Association, by their messenger Elder Whitfield, were handed in and read.

Two churches in Bertie county, one at the Log meeting house, the other at Outlaw's chapel, petitioned for admittance as members of this Association, and were received.

The Association adjourned for the day with prayer by Elder Wall.

Saturday, the Association was opened with prayer by Elder Murrell.

A church on Ahoskey, in Hertford county, petitioned for admittance as a member, and upon satisfactory information was received.

The following committees were appointed, viz: brethren Battle and Outlaw, on finance; Elders Read and Ross, to examine the circular letter; brother Battle to write to the Virginia Portsmouth, and brother Barrow to the Neuse Association.

Letters from 39 churches were read, from which it appeared there had been baptized since last Association, 432; then in fellowship, 3579.

The committee appointed last year to enquire into the difficulties in the Kehukee church and the new meeting house on Fishing creek, reported, that the two, which had heretofore been considered consolidated, were in truth separate constituted churches, and the Association concurred with the report; whereupon the new meeting house, now called Lawrence's meeting house, prayed admission as a member of this Association, which was granted.

The church heretofore known in the minutes by the name of Flatty Creek, by request was hereafter to be called Newbiggin.

The subject of a division in this Association was deliberated at this session and it was finally concluded, that the Roanoke river be the dividing line, with the privilege to the churches, to represent themselves in whichever Association they might prefer; the churches on the north side of said river (to compose an Association to be called the Chowan Association, as the river of that name divided them,) appointed a meeting to organize themselves, to be held at Newbiggin meeting house, Pasquotank county, on Friday before the third Sunday in

May, 1806. The churches on the south side of Roanoke, retained the name of the Kehukee Association, as the Kehukee church, from which the name was originally derived, was situated on the south side, and they appointed their next meeting to take place at Skewarkey meeting house, Martin county, on Friday before the first Sunday in October, 1806.

Elder Nathan Gilbert was appointed to deliver the introductory sermon, and in case of his failure, Elder Philemon Bennett.

Elder Moses Bennett was requested to prepare the circular letter.

It was agreed between the churches at that time represented in this Association, that after defraying the expenses of printing the minutes of that year, the surplus of the Association fund be equally divided between the two Associations, and that they correspond with each other yearly.

Elders Read and Lawrence were appointed messengers to the Association, to be held on the north side of Roanoke river.

Upon this division of the Association, it left in the churches of the Kehukee Association 1589 communicants.

1806. October 3d, 1806, the Association met according to appointment at Skewarkey meeting house, Martin county.

Elder Nathan Gilbert delivered the introductory sermon from St. John, xv. 1, 2: "I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

The Association was opened with prayer by Elder Hooten, and appointed brother Nathan Mayo

Moderator, and Elder Joseph Biggs Clerk, who called to his assistance brother Bennett Barrow.

Brethren in the ministry from sister Associations were invited to seats, when Elders Burkitt and Barnes seated themselves.

Elder Burkitt presented this Association with 25 copies of the minutes of the Chowan Association.

Letters from 19 churches were read, from which it appeared there had been baptized since last Association, 79; then in fellowship, 1736.

The following committees were appointed, viz: brethren Dempsey Battle and John H. Drake, on finance; brother Bennett Barrow to write to the Chowan, Elder Joseph Biggs to the Neuse, and brother Dempsey Battle to the Virginia Portsmouth Association; Elders Barnes and Gilbert to examine the circular letter.

The Association adjourned for the day with prayer by Elder Burkitt.

Saturday, the Association was opened with prayer by Elder Gilbert.

Letters of correspondence to the Neuse and Chowan Associations were read and approved, and Elder Gilbert appointed a messenger to the former, and Elder Biggs to the latter.

A letter to the Virginia Portsmouth Association was read and approved, and Elder Joshua Lawrence appointed messenger.

The committee appointed to examine the circular letter reported, that none had come to hand, and recommended that a miniature, or brief history of the Baptists, written by Elder Daniel Merrill of Maine, be substituted for a circular letter, subject to the necessary alterations; and the Association concurred in the recommendation.

Elder Gilbert was appointed to write a letter to

the Cape Fear Association, and attach the signatures of the Moderator and Clerk, and Elder Thomas Ross was appointed messenger.

Elder Joseph Biggs was appointed Treasurer of this Association.

Elder Burkitt, former Treasurer, paid over to the present Treasurer the balance due from him.

A letter of correspondence from the Chowan Association, was received by the hands of Elder Spivey, who with Elder Burkitt were appointed the messengers.

The next Association was to be held at Haywood's meeting house, in Franklin county, to commence on Friday before the first Sunday in October, 1807.

Elder Thomas Ross was appointed to deliver the introductory sermon, and in case of his failure, Elder Joshua Lawrence.

Elder Moses Bennett was requested to prepare the circular letter.

Elder Lemuel Burkitt and Aaron Spivey were requested to preach on Sunday.

It was resolved, that Elder Joseph Biggs distribute the minutes of the Association to the different churches in proportion to the contributions made by them to the Association fund.

The Association then adjourned with prayer by Elder Spivey.

Sunday, Elder Spivey preached from Deuteronomy, xxxii. 5: "Their spot is not the spot of his children." Elder Burkitt preached from Ezekiel, i. 21: "When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels."

1807. On Friday before the first Sunday in October, 1807, the Association met at Haywood's meeting house, in Franklin county.

The introductory sermon was delivered by Elder Joshua Lawrence, from Acts, ii. 37, 38, 39: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The Association was opened with prayer by Elder Philemon Bennett, and appointed brother Nathan Mayo, Moderator; and Elder Joseph Biggs Clerk, who called to his assistance Elder Moses Bennett.

Brethren in the ministry from sister Associations were invited to seats, when Elders Thomas Gardner and John Thompson seated themselves.

Letters from 23 churches were read, which showed that there had been baptized the past year, 141; and then in fellowship therein, 1640.

Elder Philemon Bennett was appointed to write to the Chowan Association, brother Nathan Mayo to the Neuse, Elder Moses Bennett to the Virginia Portsmouth; brethren Dempsey Battle and John Mooring the committee on finance, and Elders Read and Lancaster to examine the circular letter.

The Association adjourned for the day with prayer by Elder Thomas Gardner.

Saturday, the Association was opened with prayer by Elder Thompson.

Elder Roland Cook was invited and seated himself with us; Elder Joseph Biggs was appointed a messenger to the Chowan, and Elder Amariah Biggs to the Neuse Association.

The circular letter was read, and approved, and ordered to be attached to the minutes.

It was resolved, that the Wednesday before the second Sunday in December, 1807, be observed by the churches of this body, as a day of general thanksgiving to God, for his mercies bestowed on the labors of the husbandman, this and the past seasons, and it was recommended to unite in solemn prayer for the prosperity of Zion.

It was resolved, that the next Association be held at Cross Roads meeting house, in Edgecombe county, to commence on Saturday before the first Sunday in October, 1808.

Elder Philemon Bennett was appointed to deliver the introductory sermon, and in case of his failure, Elder Lancaster.

Elder Moses Bennett was appointed a messenger to the Flat River Association.

Elders Joseph Biggs and John Thompson, were requested to preach on Sunday.

The Association adjourned with prayer by Elder Philemon Bennett.

Sunday, Elder Thompson preached from St. John, vii. 37, 38: "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

Elder Biggs preached from Solomon's Songs, vi. 10: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

Elder Purifoy preached from St. John, xviii. 38: "What is truth?"

Query 1. *Suppose a member of a church who is known to be in full fellowship in the church, and is under the necessity of removing from the church before there is an opportunity of applying for a dismission, is the Pastor authorised to dismiss such member?*

Answer. No, except the power is delegated from the church so to do.

Query 2. *Is it right for the ministers or members of the Baptist denomination to publish meetings for preaching for such whose religious principles or practices they have no fellowship with?*

Answer. No.

CHAP. II.

1. *Proceedings of the Association at Cross Roads, in 1808—Biography of Elder James M'Cabe.*
2. *Proceedings at Morattock, in 1809—Biography of Elder Nathan Gilbert.*
3. *Proceedings at Kehukee, in 1810.*

THE Association met at Cross Roads, agreeably to appointment, on Saturday before the first Sunday in October, 1808.

The introductory sermon was delivered by Elder Philemon Bennett from Isaiah, xlii. 10: "Sing unto the Lord a new song, and his praise from the ends of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof."

The Association was opened with prayer by Elder Read, and appointed brother Nathan Mayo

Moderator, and Elder Joseph Biggs Clerk, who called to his assistance brother Bennett Barrow.

Brethren in the ministry from sister Associations were invited to seats, when Elders Richard Poin-dexter and Zadock W. Baker, seated themselves.

Letters from 27 churches were read, and from them it appeared there had been baptized the past year 116, and then in fellowship 1686.

Elder Jonathan Cherry and brother Bennett Barrow were appointed to write to the Chowan, Elder Joseph Biggs and brother Nathan Stancill to the Neuse, brethren Dempsey Battle and Jesse Little to the Virginia Portsmouth Association; brethren Michael Collins and Thomas Turner, the committee on finance; and Elders Read and Lancaster, to examine the circular letter.

A letter from the Neuse Association, by Elder Dupree their messenger; one from the Chowan, by Elder Spivey their messenger; and one from the Virginia Portsmouth Association, by Elder Buntin their messenger, were received.

A church in Hyde county, on the south side of Mattamuskeet Lake, petitioned for admission as a member of this Association and was received.

Elders Spivey, Buntin and Lancaster, were requested to preach on Sunday.

Sunday, Elder Buntin preached from St. Matthew, xxi. 5: "Tell ye the daughter of Sion, behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Elder Spivey preached from Hebrews, iv. 12: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Elder Lancaster prea-

ched from St. John, xvii. 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Elder Poindexter concluded with prayer.

Monday, the Association was opened with prayer by Elder Spivey.

Elder Luke Ward was appointed messenger to the Neuse; Elder Lancaster, to the Chowan; and Elder Read to the Virginia Portsmouth Association.

The next Association was appointed to be held at Morattock meeting house, Washington county, to commence on Saturday before the first Sunday in October, 1809.

Elder Moses Bennett was appointed to deliver the introductory sermon, and in case of his failure, Elder Lancaster.

Elder Philemon Bennett was appointed to write the next circular letter.

Elder JAMES M'CABE,

Was born in the State of Maryland, as we are informed. He removed to North Carolina, Beaufort county, sometime during the revolutionary war. He attached himself to the Baptist church of the free will order, and became a minister of that denomination about the year 1776. Some time afterwards he left the free wills and became a member and minister of the United Baptist Society at the church at Pungo, now North Creek, after which he was called by said church to officiate as pastor, which he accepted. He continued pastor of that church until his death. His principles were orthodox and shone conspicuously in his public administrations—free grace and practical divinity was the theme of his soul. He was a bright example of practical religion, hence he urged its propri-

ety and usefulness by cogent reasoning from the pulpit. His address was plain and easy, and towards the latter part of his life his zeal in his master's cause seemed much to increase. He travelled very extensively and preached the gospel with great satisfaction to those who were favored with his visits. In the autumn of 1807, on a circuit of preaching, he was taken ill and died at Newbern resigned to the will of God, with evidences of his interest in Jesus bright and satisfactory. "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

1809. The Association met at Morattock meeting house, agreeably to appointment.

Elder Joshua Lawrence preached the introductory sermon from Genesis, vi. 20: "Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every sort, shall come unto thee to keep them alive."

The delegates assembled and the business was opened with prayer by Elder Wall.

Elder Philemon Bennett was chosen Moderator, and Elder Joseph Biggs Clerk, who called to his assistance brother Dempsey Battle.

Brethren in the ministry from sister Associations were invited to seats, when Elders Baker, Spivey and Morsely seated themselves.

Letters from 26 churches were read, from which it appeared that there had been baptized the past year 49, then in fellowship 1661.

Elder Joseph Biggs was appointed to write to the Chowan; Elder Amariah Biggs, to the Neuse; and brother John H. Drake, to the Virginia Portsmouth Association. Brethren Jesse Powell and Nathan Stancill, the committee on finance; Elders

Jonathan Cherry and John Bowin, to examine the circular letter.

A letter from the Chowan Association, was received by their messengers, Elders Martin Ross and John Wall, accompanied with 35 copies of their minutes. Also, a letter from the Virginia Portsmouth Association, by their messenger, Elder Murrell.

A newly constituted church at Moore's meeting house, Nash county, was received as a member of this Association.

Elder Richard Poindexter, a special messenger from the Chowan Association, appeared and took his seat.

Elders Benjamin Morsely, Robert Murrell and Martin Ross, were requested to preach on Sunday.

Sunday, Elder Murrell preached from St. Matthew, xii. 20: "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Elder Ross preached from St. Matthew, v. 6: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Elder Morsely preached from Psalm, xiv. 7: "Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

Monday, the Association was opened with prayer by Elder Ross.

The Constitution and Rules of Decorum were read.

Elders Joseph Biggs, Philemon Bennett, William Lancaster, Moses Bennett and Joshua Lawrence were appointed a committee to revise the Constitution of this Association, and report to next session.

The next Association was appointed to be held at Kehukee meeting house, Halifax county, to

commence on Saturday before the first Sunday in October, 1810.

Elder William Lancaster was requested to deliver the introductory sermon, and in case of his failure, Elder Moses Bennett.

Elders Amariah Biggs and Benjamin Joyner, were appointed messengers to the Neuse; Elders Philemon Bennett and William Lancaster, to the Chowan; and Elders Joshua Lawrence and Moses Bennett, to the Virginia Portsmouth Association.

This Association acknowledged the presence of Elder Benjamin Morsely, of the South Carolina Association.

It was made known to this, by the Chowan Association, that a certain *Jesse Hassell*, formerly a member of the church at Yoppim, some time past procured an ordination by a presbytery to the administration of gospel ordinances improperly, and that he was walking disorderly, and had been excommunicated from the church at Scuppernong, where he was a member, and that the Chowan Association had pronounced the said ordination null and void: whereupon this Association resolved, that they view with satisfaction and highly approve of the steps taken by that Association in said case.

It was then recommended to the churches and ministers: especially those ministers who form presbyteries, not to lay hands suddenly on any man, authorising him to administer the gospel ordinances.

An article in the minutes of the Chowan Association, recommending the establishment of a meeting to be called a meeting of general correspondence, to embrace all the Associations either in whole or in part, that have sprung from the Kehukee Association, was presented for consideration. The matter being entirely new, it was thought best

to defer it, and accordingly it was postponed until next Association.

Elder Ameriah Biggs was appointed to prepare a circular letter for next Association.

It was represented to this Association, that a certain *Ruel Windley*, who had been lately excommunicated from the church at Pungo, or North Creek, still continued to attempt to preach; it was therefore recommended to the churches to guard against said Windley as an impostor.

The Association then adjourned with prayer.

Query. Is it thought disorderly in a member of one of our churches to attend the preaching of such persons as may be excommunicated from other churches of the same faith and order?

Answer. The Association give it as their opinion, that as it highly favors confusion it would be disorderly.

Elder NATHAN GILBERT,

Was the son of Jesse Gilbert, (who was among the first Baptists in North Carolina,) and his only child, and was born in Anson county, on 30th January, 1768, and joined the Baptist church at an early age. He commenced soon to preach the gospel to lost sinners. After residing some time in Anson, he became a citizen of Tyrrel county and a member of Scuppernong church. From thence he removed into Edgecombe county, sometime in the year 1793, and in July 1794, married a Miss Ricks and settled in Nash county near the Falls of Tar River, and attached himself to that church where he supplied the place of pastor for some time. In the year 1798, the church unanimously requested him to take the pastoral charge of her, which from some considerations he did not at that

time think proper to do. But in the year 1802, he accepted it; in which charge he remained until he finished his course. He was a man of remarkable strength of mind, being possessed of more than an ordinary portion of natural and acquired abilities. He was intimately acquainted with men and things. The subject that occupied most of his attention was the Holy Scriptures, which he studied with unwearied diligence, making them the rule of his faith and practice, consequently he was enabled to develop many hidden mysteries and make them plain to the weakest capacity: hence in his preaching he portrayed its beauties in such an engaging manner, that he seldom failed to attract the attention of all who heard him. His address was affable and easy, his reasoning methodical and convincing. He also possessed a happy method of arrangement in his discourses; his delivery was flowing, warm and pathetic. He was a man of excellent piety, which was discovered in every department of his life, particularly in the uniformity displayed in the sanctity of his life and purity of his doctrine. Free grace was the delight of his soul. Impressed with a sense of its worth, he warmly declared and vindicated it. His usefulness in every relationship of his life may be best expressed by the silent regret which filled the breasts of so many of his acquaintances at his death as a neighbor, husband, friend and member of the Association. We are not in possession of many of his writings, but such as we have, display great penetration and love of true morality. Examine the circular letter written by him, to be seen in the first part of this History. His labors were indefatigable, always abounding in the work of the Lord. We cannot tell how long he had been laboring in the

vineyard of the Lord before he settled near the Falls of Tar River; afterwards, however, he stood as a warm defender of the truth for upwards of ten years. The sickness which terminated this memorable man's life, we are informed, was a nervous fever, under which he labored for several weeks until it pleased God to take him from the evils of this world. He fell asleep in Christ the 1st day of August, 1808. We doubt not but that he is now reaping the joys of heavenly bliss. "Mark the perfect man and behold the upright, for the end of that man is peace." May his exemplary life and happy death encourage all who love the Lord Jesus Christ. Amen.

1810. The Association convened at Kehukee meeting house according to appointment, on Saturday before the first Sunday in October, 1810.

Elder William Lancaster preached the introductory sermon from Acts, ii. 42: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The Association was opened with prayer by Elder Philemon Bennett; and appointed Elder Philemon Bennett Moderator, and Elder Joseph Biggs Clerk, who called to his assistance Elder Moses Bennett.

Brethren in the ministry from sister Associations were invited to seats, when Elders William Creath, Richard Dobbs, William Hatchett, Thomas Gardner, William Dossey, James Ross, John Purifoy, Thomas Ross, Thomas Dupree, and Hillary Morris, seated themselves.

Letters from 28 churches were read, and it appeared therefrom that there had been baptized the past year 66, then in fellowship 1663.

Elders Read and Lancaster were appointed to examine the circular letter; brethren Nathan Stan-cill and Jesse Powell, the committee on finance; brother John H. Drake, to write to the Virginia Portsmouth; Elder Moses Bennett, to the Neuse; brother Dempsey Battle, to the Raleigh; Elder Benjamin Joyner, to the Chowan; and Elders Lancaster and Read to the Red River Associations.

Elders Read and Lancaster were appointed to examine the packet from Kentucky to this Association.

Elders Creath, Dossey, and Dobbs, were requested to preach on Sunday.

The Association adjourned for the day with prayer by Elder Creath.

Sunday, Elder Dossey preached from Acts, xi. 20: "And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." Elder Creath preached from St. Matthew, vi. 13: "And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen." Elder Dobbs preached from Genesis, vii. 1: "And the Lord said unto Noah, come thou and all thy house into the ark: for thee have I seen righteous before me in this generation."

Monday, the Association was opened with prayer by Elder Amariah Biggs.

Elder Jesse Holleman was invited to a seat.

The Rules of Decorum of the Association were read.

The committee appointed to examine the circular letter reported, that they found it in an unfinished state and recommended that another be written; whereupon Elder Jesse Read was appointed to write the same, to be inspected by Elders Philemon

and Moses Bennett, and William Lancaster, and attached to the minutes.

The committee appointed to examine the packet from Kentucky reported, that it came from an individual and that the Association were not interested in it; whereupon the Association discharged the committee, and ordered the Treasurer to pay Elder Read one dollar postage paid by him on said package.

Letters to the Red River, Raleigh, Neuse, Chowan, and Virginia Portsmouth Associations, were read, approved, and ordered to be forwarded.

The next Association was appointed to take place at Mearn's Chapel, to commence on Saturday before the first Sunday in October, 1811.

Elder Amariah Biggs was appointed to deliver the introductory sermon, and in case of his failure, Elder James Ewell.

The subject of a meeting of general correspondence in North Carolina, was again presented to the Association through Elder Dossey, from the minutes of the Chowan Association; whereupon Elders Lancaster, Read, Philemon and Moses Bennett, were appointed messengers from this, to meet such as may be appointed by other Associations, to assemble at the meeting house at the Falls of Tar River, on Friday before the second Sunday in June, 1811.

The committee appointed at last Association to revise the Constitution reported, that those who compose said committee live so remotely from each other, that they had not found it convenient to meet and attend to the subject; whereupon the committee were discharged, and Elders Read, Philemon and Moses Bennet, Lawrence, and Lancaster, were appointed in their place, to meet at Daniel's meet-

ing house, on Friday before the second Sunday in April, 1811, for that purpose.

The Association then adjourned with prayer by Elder Lancaster.

CHAP. III.

1. *Proceedings of the Association at Mearn's Chapel, in 1811.*
2. *At Great Swamp, in 1812—Biography of Colonel Nathan Mayo.*
3. *Proceedings at Williams's meeting house, in 1813.*
4. *At Morattock, in 1814.*

THE Association met at Mearn's Chapel, Nash county, Saturday before the first Sunday in October, 1811.

The introductory sermon was preached by Elder Richard Dobbs, (the Elders appointed being absent,) from Hebrews, ii. 3: "How shall we escape, if we neglect so great salvation."

The Association was opened with prayer by Elder Philemon Bennett, and appointed Elder Philemon Bennett Moderator, Elder Joseph Biggs Clerk, who called as assistant Elder Moses Bennett.

Letters from 28 churches were read, from which it appeared that there had been baptized since last Association 182, then in fellowship 1627.

A church recently constituted at Spring Green, Martin county, was received as a member of this Association.

Brethren in the ministry from sister Associations were invited to seats, when Elder Robert Murrell seated himself.

A letter from the Red River Association, Ken-

tucky; one from the Chowan Association, by their messenger Elder Spivey, accompanied with 30 copies of their minutes; and one from the Virginia Portsmouth Association, accompanied with some minutes, were received and read.

Elder Read delivered to the Association sundry copies of minutes of several Associations, left with him by Elder William Braime; also, 30 copies of the minutes of the General Convention of North Carolina Baptists.

The Treasurer was ordered to pay Elder Philemon Bennett two dollars, advanced by him to defray the expenses of printing the minutes of the Convention held in June, 1811.

Brethren Henry Clark and John H. Drake were appointed the committee on finance; Elders Read and Spivey, to examine the circular letter; brother Bennett Barrow, to write to the Red River Association, Kentucky; Elder William Lancaster, to the Chowan; Elder Benjamin Joyner, to the Virginia Portsmouth; brother John H. Drake to the Raleigh; and brother Dempsey Battle to the Neuse Association. Elders Read, Dobbs, and Murrell, to draft an answer to the query referred from last Association to this.

Elders Dobbs, Spivey, and Robert T. Daniel, were requested to preach on Sunday.

Sunday, Elder Daniel preached from St. Luke, xii. 32: "Fear not, little flock, for it is your father's good pleasure to give you the kingdom." Elder Spivey preached from Micah, iv. 1: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it." Elder Dobbs preached from 1 Peter, v. 4: "And when

the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Monday, the Association was opened with prayer by Elder Lancaster.

A letter from the Neuse Association, by their messenger, Elder Dupree, was received, informing the Association that Elder Daniel was also a messenger.

Letters to the Virginia Portsmouth, Chowan, Red River, and Raleigh Associations, were read and approved, and ordered to be forwarded.

The next Association was to be held at Great Swamp meeting house, Pitt county, to commence on Saturday before the first Sunday in October, 1812.

Elder Joshua Lawrence was appointed to preach the introductory sermon, and in case of his failure, Elder Philemon Bennett.

Elder Lancaster was to write the circular letter.

Elder Lancaster was appointed a messenger to the Chowan; Elder Lawrence, to the Raleigh; Elder Luke Ward, to the Neuse; Elder Joyner, to the Virginia Portsmouth; and Elder Philemon Bennett, to the Meherrin Association.

The Constitution of the general meeting of correspondence of North Carolina Baptists, which assembled at the Falls of Tar River in June, came under deliberation; but, after being discussed, was not adopted.

The committee appointed to examine the circular letter reported, that they had received no such letter; whereupon Elder Read was appointed to write one, to be attached to the minutes.

Elders Lawrence, Lancaster, Philemon and Moses Bennett, were appointed delegates to the next general meeting of the Baptists in this State, to convene in Raleigh in July, 1812.

1812. The Association convened at Great Swamp meeting house, according to appointment, on Saturday before the first Sunday in Oct. 1812.

The introductory sermon was delivered by Elder Philemon Bennett from 1 Corinthians, xv. 43: "It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power."

The Association being opened with prayer by Elder Bennett, appointed Elder Philemon Bennett Moderator, and Elder Joseph Biggs Clerk, who called as assistant, brother Bennett Barrow.

Letters from 31 churches were read, from which it appeared that there had been baptized the past year 257, then in fellowship 1869.

A church at Frying Pan, in Tyrrell county, petitioned for admission into this body and was received.

A letter from the Chowan Association, with 21 copies of their minutes of 1810 and 25 copies of 1811, by their messenger, Elder Spivey; and one from the Neuse Association, with 25 copies of their minutes by their messenger, Elder John M'Cabe, were received.

A certificate setting forth the appointment of Elder John Gully, as a delegate from the Raleigh Association, with 25 copies of their minutes, were received, but Elder Gully failed to attend.

A letter from the Virginia Portsmouth Association, accompanied with 30 copies of their minutes, was received by the hands of Elder Robert Murrell.

Twenty-five copies of the minutes of the Baptist general meeting of correspondence in North Carolina, were received.

A letter from the Red River Association, Kentucky, was received through Elder Joseph Biggs, and read.

Brethren Michael Collins and John W. Mayo were appointed the committee on finance; Elders Read and Spivey, to examine the circular letter; brethren Bennett Barrow to write to the Red River; John W. Mayo, to the Chowan; Jesse Little, to the Neuse; and Frederick Philips, to the Virginia Portsmouth Associations.

Elders Lancaster, Spivey, and Biddle, were appointed to preach on Sunday.

Sunday, Elder Biddle preached from Romans, v. 21: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Elder Spivey preached from Solomon's Songs, i. 8: "If thou know not, oh thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." Elder Lancaster concluded by exhortation and prayer.

Monday, the Association was opened with prayer by Elder John Bowin.

A letter to the Red River Association was read, approved, and ordered to be sent.

A letter to the Chowan, and one to the Virginia Portsmouth Associations, were read and approved; and Elders Read and Philemon Bennett appointed messengers to the former, and Elder Benjamin Joyner to the latter.

The circular letter was read, and ordered to be attached to the minutes.

Elder William Lancaster was appointed our messenger to the Raleigh Association, and to carry with him 25 copies of our minutes for 1811.

It was resolved, that the 8th, 9th, and 12th articles of the Constitution of the general meeting of correspondence be altered to read thus: "Article 8th. That a fund to defray the expences of this bo-

dy be raised by a voluntary contribution. Article 9th. That the general meeting of correspondence may adopt measures to extend religious acquaintance, to encourage the preaching of the gospel, and to diffuse useful knowledge. Article 10th. This body shall have an annual meeting, so as to benefit the several Associations of whom the general meeting may have been composed, but shall be considered only as an advisory council. Article 12th. That when a majority of the Associations of which the general meeting may have been constituted, shall concur in such a wish, then this Constitution may be altered or this meeting dissolved."

Elder Moses Bennett was requested to deliver an introductory sermon to next Association, and in case of his failure, Elder Luke Ward.

The next Association was to be held at Williams's meeting house, Edgecombe county, to commence on Saturday before the first Sunday in Oct. 1813.

Elders Lancaster, Read, Lawrence, and Philemon Bennett, were appointed delegates to the next general meeting of correspondence, to be held at the Falls of Tar River, on Saturday before the fourth Sunday in July, 1813; and the Association contributed three dollars to the fund of that meeting.

The Association then adjourned with prayer by Elder Lancaster.

Colonel NATHAN MAYO,

Was born according to record on the 22d September, 1742. Many of the occurrences of his life have not been handed down to us, but some are known from personal acquaintance. When the time arrived which "tried men's souls" in the revolutionary struggle, he took an active part in contending for the rights of the colonies. He became

an object of some solicitude to several of those favoring the oppressions of the day, and a plan was in agitation to remove him out of the way by putting an end to his existence. But he was apprised by some of his religious friends of the secret schemes of his enemies, and thereby their plans were frustrated. He was often called on and readily obeyed in administering the laws of his State, and collecting its feeble defence against the enemies of his country. He judiciously served the people as a magistrate in the administration of justice, and afterwards as the representative of his county in the General Assembly of the State. In a military capacity he served as a captain, major, and commanding colonel of his county. He was not much or often out of his native county, in publicly defending the rights of himself and his fellow men, but sufficient to prove with what alacrity he was willing to encounter danger for them. About the beginning of the revolutionary struggle he embraced religion, not from sinister views but from the honest dictates of his judgment, and attached himself to a Baptist church on Tosniot, Edgecombe county, which church then had a branch at Flat Swamp, Pitt county. That branch increasing somewhat, they petitioned the church for dismission to form a constitution, which was granted. He was one of her constituent members. He took an active part in attending to her interests, was a very correct disciplinarian, and was often called on to officiate as Moderator in the Kehukee Association. When the church at Cross Roads was constituted, he took a letter of dismission and became a member there, as it was more convenient to him. He served much in each church as deacon, and as long as his mental faculties were retained, the subject of religion

was the burden of his song. Although he did not often from the pulpit or stage address his fellow men on the all important subject of a preparation for a future state, yet at times he would perform this disinterested act of love in a feeling manner. At last through age and infirmity he had to give over these public pursuits, and on the 14th day of March, 1811, he departed this life beloved by many and his death regretted by all his numerous relatives and friends, and we doubt not has taken up his abode "where the wicked cease from troubling, and the weary are at rest."

1813. The Association met at Williams's meeting house, on Saturday before the first Sunday in October, 1813.

Elder Amariah Biggs delivered the introductory sermon (the Elders appointed being absent) from Ecclesiastes, xii. 14: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

The Association was opened with prayer by Elder Philemon Bennett, and chose Elder Philemon Bennett Moderator, and Elder Joseph Biggs Clerk, who called to his assistance brother Bennett Barrow.

Letters from 29 churches were read, from which it appeared that there had been baptized since last Association 108, then in fellowship 1974.

Brethren in the ministry from sister Associations were invited to seats, when Elder Joshua Barnes seated himself.

A certificate of the Raleigh Association, with 31 copies of their minutes, was received by the hands of Elder Wall, their messenger.

A letter from the Chowan Association, with 25

copies of their minutes, was received by Elder Spivey.

Brethren Michael Collins and Willis Alston were appointed the committee on finance; Elders Read, Philemon Bennett and Joseph Biggs, to examine the circular letter; brother Bennett Barrow, to write to the Red River; Elder Joyner, to the Chowan; Elder Lawrence, to the Neuse; and brother Philips, to the Virginia Portsmouth Association.

Elders Spivey, Barnes, and Ward, were appointed to preach on Sunday.

The Association then adjourned for the day with prayer by Elder Spivey.

Sunday, Elder Barnes preached from Hebrews, x. 14: "For by one offering he hath perfected forever them that are sanctified." Elder Ward preached from Romans, viii. 1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Elder Spivey preached from 1 Corinthians, xiii. 13: "And now abideth faith, hope, charity, these three, but the greatest of these is charity." Elder Poindexter also preached from Isaiah, liii. 12: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death."

Monday, the Association was opened with prayer by Elder James Ewell.

The Decorum of the Association was read.

Letters to the Virginia Portsmouth, Red River, Kentucky, Chowan, and Neuse Associations, were read and approved, and Elders Read and Joyner appointed messengers to the Virginia Portsmouth; Elders P. Bennett and Amariah Biggs, to the Chowan; Elders P. Bennett and Joyner, to the Neuse; and Elder P. Bennett, to the Raleigh Association.

The committee appointed to examine the circular letter reported, that none had come to hand and recommended the insertion of one in the minutes of the Georgia Association, with the necessary alterations. The Association concurred and appointed Elders Read, Bennett, and Lancaster, to make the alterations.

The next Association was appointed to be held at Morattock meeting house, Washington county, to commence on Saturday before the first Sunday in October, 1814.

Elder Lawrence was appointed to deliver the introductory sermon, and in case of his failure, Elder Bennett.

Brother Bennett Barrow was appointed to prepare the next circular letter.

Elders P. Bennett, Lawrence, Read, and Amariah Biggs, were appointed delegates to the general meeting of correspondence, to be held at Union meeting house, Wake county, on Friday before the 4th Sunday in July, 1814, and the Association sent by the hands of Elder Read five dollars to the fund of that meeting.

It was resolved at this Association, that the direct road leading from Hill's Ferry on Roanoke River to Tarborough on Tar River, be considered the middle of this Association, and that in future the Association shall be held one year above and the next below that road alternately; and that the churches in each part shall be entitled to the privilege of appointing where the Association shall be held within their bounds.

The Association then adjourned with prayer by Elder Barnes.

1814. The Association met at Morattock meet-

ing house, pursuant to appointment, on Saturday before the first Sunday in October, 1814.

The Elders appointed being absent, Elder Joseph Biggs preached the introductory sermon from St. Luke, xii. 32: "Fear not, little flock, for it is your father's good pleasure to give you the kingdom."

The Association was opened with prayer by Elder Joseph Biggs, and from the excessive rain throughout the day but few delegates attended, and the Association was adjourned until the next day with prayer by Elder John Bowin.

Sunday, Elders Philemon Bennett, Jesse Read, and Joshua Lawrence preached, and while Elder Lawrence was preaching the delegates assembled and the Association was opened with prayer by Elder Philemon Bennett; and appointed Elder Philemon Bennett Moderator, and Elder Joseph Biggs Clerk, who called as assistant brother Bennett Barrow.

Letters from 29 churches were read, which showed the number baptized the past year to be 44, then in fellowship in the churches 1961.

A letter from the Neuse Association, with some minutes by their messenger Elder Dupree; and two letters from the Red River Association, for 1813 and 1814, through Elder Biggs were received.

Brother John W. Mayo was appointed to write to the Neuse; Elder Joseph Biggs, to the Red River; brother Barrow, to the Virginia Portsmouth; and Elder Read to the Chowan Associations; Elders Read, Biggs and Bennett, to examine the circular letter; and brethren James Wiggins and Jesse Powell, a committee on finance.

Monday, the Association was opened with prayer by Elder Dupree.

Letters to the Chowan, Red River, Neuse, and Virginia Portsmouth Associations, were read and approved, and Elders Biggs and Ward appointed messengers to the Chowan; Elders Read and P. Bennett to the Neuse; Elder P. Bennett and brother John Fowler, to the Raleigh; and Elders Joyner and Lawrence, to the Virginia Portsmouth.

It was resolved, to send five dollars to the fund of the general meeting by Elder P. Bennett.

The next Association was appointed to be held at Daniel's meeting house, Fishing Creek, Halifax county, to commence on Saturday before the first Sunday in October, 1815.

Elder Joseph Biggs was appointed to deliver the introductory sermon, and in case of his failure, Elder Amariah Biggs.

Brother Bennett Barrow was appointed to write the circular letter.

Elders Read, Lancaster, P. Bennett, and brother Barrow, and in case of his failure, brother Elisha Battle, were appointed delegates to the next general meeting of correspondence.

The last Thursday in November, 1815, was recommended to the churches as a day to be observed in fasting, humiliation & prayer, to Almighty God.

CHAP. IV.

1. *Proceedings of the Association at Daniel's meeting house, in 1815.*
2. *At Log Chapel, in 1816*
- Biography of Elder John Bowin.*
3. *Proceedings at the Falls of Tar River, in 1817.*

AGREEABLY to appointment the Association met at Daniel's meeting house, Fishing creek, on Saturday before the first Sunday in October, 1815.

The introductory sermon was preached by Elder Joseph Biggs from 1 Corinthians, xiv. 40: "Let all things be done decently and in order."

The Association was opened with prayer by Elder P. Bennett, and appointed Elder Bennett Moderator, and Elder Biggs Clerk, who called to his assistance brother Barrow.

Brethren in the ministry from sister Associations were invited to seats, when Elders Martin Ross and Benjamin Davis, seated themselves.

Letters from 29 churches were read, from which it appeared there had been baptized therein during the past year 41, and then in fellowship 1921.

A letter from the Chowan Association, with some copies of their minutes, by their messengers Elders Hervey and John Roe; one from the Neuse, with some copies of their minutes; one from the Virginia Portsmouth, and one from the Country Line Association, by their messengers Elders Landres and Campbell, were received.

A letter from the Red River Association was received through brother William Pope.

Some copies of the minutes of the Raleigh Association, were received by brother John Denson their messenger.

Brethren James Wiggins and Bennett Barrow were appointed the committee on finance; Elders Ross, Read, Spivey, and brother Barrow, to examine the circular letter; brother Benjamin Blount, to write to the Neuse; Elder Joyner, to the Red River; Elder William Hyman, to the Chowan; Elder Lawrence, to the Virginia Portsmouth; Elder Bennett, to the Country Line; and brother Jesse Little, to the Flat River Associations.

Elder Martin Ross presented to this Association 31 copies of the Report of the Board at Philadel-

phia of Baptist Foreign Missions, received through their agent Luther Rice.

The committee appointed to examine the circular letter was requested to examine the Report, and report on Monday following.

Elders, Ross, Spivey, and Lewis Whitfield, and in case of either's failure, Elder Roe, were selected to preach on Sunday.

The Association then adjourned with prayer by Elder Benjamin Davis.

Sunday, Elder Ross being indisposed, Elder Roe preached from Titus, ii. 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Elder Spivey preached from Hebrews, iv. 12: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Elder Whitfield preached from Romans, viii. 16, 17: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Monday, the Association was opened with prayer by Elder Joyner.

Letters to the Virginia Portsmouth, Red River, Chowan, and Flat River Associations, were read and approved, and Elders Bennett and Read appointed messengers to the Flat River; Elder Read, to the Virginia Portsmouth; Elders J. Biggs and Bennett, to the Chowan; and Elder Joyner and Brother John Fowler to the Raleigh Associations.

The next Association was appointed to be held

at Conoho Log Chapel, to commence on Saturday before the first Sunday in October, 1816.

Elder William Lancaster was appointed to deliver the introductory sermon, and in case of his failure, Elder Moses Bennett; Elder Benjamin Joyner, to write the circular letter.

A letter to the Red River Association was placed in the hands of brother William Pope, of that Association, for conveyance.

The circular letter was read and ordered to be attached to the minutes.

The committee appointed on Saturday to examine the Report of the Board at Philadelphia on Foreign Missions, recommended that the circular of the agent, Elder Rice, be read; which was done.

Brother Bennett Barrow was then appointed corresponding secretary of this Association until next annual meeting, to write to said agent, receive payment for the pamphlets, forward and transmit the same to the Board or agent.

It was represented to this Association, that some alterations were necessary to be made in the Constitution of the general meeting of correspondence; whereupon it was resolved, that the delegates from this Association be authorised to assist in making any alterations tho't necessary in said instrument.

Elders Read, P. Bennett, Lancaster, and brother Barrow, and in case of either's failure, Elder Moses Bennett, were appointed delegates to next general meeting; and it was resolved, that in future the Association would not send any of her funds to that meeting.

1816. On Saturday before the first Sunday in October, 1816, the Association met at Log Chapel, Martin county.

The Elders appointed being absent, Elder Amariah Biggs preached the introductory sermon from Romans, viii. 29, 30: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified."

The Association was opened with prayer by Elder Joseph Biggs, and appointed Elder Jesse Read Moderator, and Elder Joseph Biggs Clerk, who called brother Barrow to act as assistant Clerk.

Brethren in the ministry from sister Associations were invited to seats, when Elders William J. Newborn and John Landress, seated themselves.

Letters from 25 churches were read, which showed the number baptized the past year to be 44, then in fellowship in the churches 1834.

A letter from the Chowan Association, with some minutes, by their messenger Elder Spivey; one from the Red River Association; one from the Little River Association, Kentucky, inviting correspondence; and one from the Flat River Association, with some copies of their minutes; by the hands of Elder Elisha Battle were received.

Brethren Little and Barrow were appointed the committee on finance; Elders Read, Spivey, and J. Biggs, to examine the circular letter; Elder Amariah Biggs, to write to the Neuse; brother Barrow, to the Red River; brother Clark, to the Chowan; Elder Read, to the Virginia Portsmouth; Elder Lawrence, to the Country Line; brother John W. Mayo, to the Flat River; and brother Jesse Powell, to the Little River Associations.

Elders Landress, Spivey, and Lawrence, were appointed to preach on Sunday.

The Association adjourned with prayer by the Moderator.

Sunday, Elders Spivey, Landress, and Lawrence, preached.

Monday, the Association was opened with prayer by Elder Newborn.

The next Association was appointed to be held at the Falls of Tar River, Nash county, to commence on Saturday before the first Sunday in Oct. 1817.

Elder Luke Ward was requested to deliver the introductory sermon, and in case of his failure, Elder Joseph Biggs.

Letters to the Neuse, Chowan, Virginia Portsmouth, Flat River, Country Line, Red River, Tennessee, and Little River, Kentucky, were read and approved, and Elders Lawrence and A. Biggs appointed messengers to the Neuse; Elders Read and Lawrence to the Chowan and Virginia Portsmouth; Elders Lancaster and A. Biggs, to the Flat River; Elder Read and brother Barrow, to the Country Line; and Elder Joseph Biggs was requested to forward the letters to the Red River and Little River Associations.

The committee appointed to examine the circular letter reported, that it was unfinished and recommended that part of the writings of Robert Hall be adopted as a circular; which was agreed to.

Brother Bennett Barrow was appointed the standing secretary of this Association, to correspond with the Board of Foreign Missions.

Elder Amariah Biggs was appointed to prepare the next circular letter.

The Association after deliberation concluded not to send any delegates to the general meeting of cor-

respondence, and brother Barrow was appointed to give information thereof to said meeting, to be conveyed by Elder Read, with four dollars contributed by individual churches to its fund.

Elder JOHN BOWIN,

Was born January 3d, 1774, in Beaufort county, of poor but respectable parents. His father's name was also John, who was born and raised on Town Creek. His occupation was that of a wheelwright, and was assiduously followed by him and his son. Young Bowin was a very worthy youth, always advocating by precept and example the noble principles of honesty and industry. He was very moral in his life and conversation. His parents were strict Episcopalians, and brought up their children in the rites and ceremonies of that church. Their religion tolerated civil amusements, such as dancing. John from his youth was fond of the sport, and being so much delighted with it, was for several years a fiddler himself, having no concern about the salvation of his soul, supposing *that* to be safe and considering it only necessary to attend to the outward forms of his then favorite Church of England. But it was pleasing to God for the gospel of his free grace to be preached in his vicinity, and it was attended with such power that it brought him to doubt his former religion. Those amusements admired so much by some professors, he found to be a sword or thorn to his heart, making a wound and causing a pain which he by all his reformation could not cure. Notwithstanding his sin, guilt, and condemnation, which resulted from the violation of a pure law, and which unsheathed the glittering sword of justice, threatening immediate death; yet when faith pre-

sented a dying Saviour to his view, he was then brought to see the justice of God in his soul's salvation, by which means he rejoiced in God his Saviour. From the time of his conversion he never would allow his children to dance; on being reminded of his formerly doing so, the reply would be, "Yes, in my youth and ignorance I did so, but I have seen the time I had to mourn on account of it." He became a member of the Baptist church at Moratock, in September, 1802; which was under the pastoral care of Elder Amariah Biggs. In the summer of 1804, he was set apart for the administration of gospel ordinances, by fasting and prayer. His preaching was much approved by the churches. He married as early as 1798, Mary, the daughter of Thomas Garrett, of Martin county. He had at the time of his death nine children, three sons and six daughters. The increase of his family and their dependent situation called his attention so much at home, that he labored under great disadvantage in the ministry. He was compelled to labor hard all his time while at home and attend his stated meetings on Saturday and Sunday. A kind providence, however, directed his way down to Mattamuskeet Lake to which place he removed about the year 1805 or 6, where we are satisfied he was a blessing in the hands of God to many souls. The church at that place at the time of his removal was reduced to a very low ebb, but soon recovered under his ministry. He was a man of unshaken resolution, a strict republican in his principles and a very sentimental man through all his life. His peculiar views, in political, domestic, or religious affairs he would defend with much energy. In religious matters he was a predestinarian, believing salvation to be by grace

without the deeds of the law; the righteousness of Christ imputed to us by faith and sanctification by his blood. The dead state we are all in by nature he believed cut us short of all power in doing any thing in whole or in part of our salvation: This led him warmly to espouse the "effectual call" and "the saints final perseverance." These were articles which he held dear to his soul, but he was not so pointed a preacher as some of his brethren in the ministry. It was thought by the brethren of his acquaintance that he was at times a great experimental preacher, and on experimental and practical godliness he mostly dwelt. The church at Mattamuskeet in her low condition was in need of such a man, for her situation was like Ezekiel's vision of the dry bones; and God was able as he did perfect his means by bringing about a revival in Mattamuskeet church, through brother Bowin, as in Ezekiel's time, by causing a great army to rise up. He preached and baptized many, and among the rest Elder Green Carrowan, who professed to have been converted before he saw brother Bowin. Brother Carrowan has expressed that brother Bowin was to him like Peter was to Cornelius, telling him what he ought to do; for under his preaching he learnt baptism to be a believer's duty, and accordingly was baptized by Elder Bowin. For three or four years never were brethren more united as fellow laborers. Soon after Elder Carrowan's baptism, he commenced in the ministry as co-laborer with Elder Bowin. The church appeared to be fully in the gospel chariot, riding with truth and meekness at the side of her heavenly bridegroom in her full pomp of grace and glory. Her watchmen were zealous in crying aloud, manifesting great love and anxiety for Zion's welfare.

About this time a happy revival took place on Mattamuskeet Lake, Swan Quarter, and the island of Cinetuck. The church increased to nearly 200 members. The church in Carteret county, including Core Sound, Cedar Island, Hunting Quarters, Portsmouth, North River, and the Straits, were also benefitted by their labors. The church of Mattamuskeet had usually met on the north side of the Lake, but as she was composed of members dispersed over a large part of the county, it was thought best to divide; and accordingly in the year 1811, that division took place. The church on the south side made choice of Elder Carrowan as their pastor, who was ordained by a presbytery; and Elder Bowin retained the pastoral care of the church on the north side. Peace and harmony prevailed but a little time. Here we can but drop a tear of sympathy and cry with one of old, What is man? The enemy took the advantage by sowing seeds of discord between these ministers which were never removed. This unhappy division between these ministers, was thought by many to have been caused by one William Ashley, at that time a member of the church, who after feathering his own nest and showing his cloven foot, proved that he was no friend to either. It is certain this unhappy affair was fine diversion for the devil, for when the members would meet at their public meetings, instead of talking about that which might tend to edify, this unpleasant subject was the main topic of conversation to the great grief of many pious and godly souls. The dispute ran so high that parties were formed. Things thus continued until the fall of 1814, when brother Bowin removed his family into a settlement called Long Acre, near his father, in Washington county. He still

continued to attend the north church at their quarterly meetings. The churches at north Deep Creek and Blount's Creek, also enjoyed some benefits from his ministerial labors. He departed this life about the 1st of August, 1815, after a short but painful illness. While on his death bed he was visited by a brother who enquired of him how he did. His reply was, "rough and thorny is the way, but sweet will be the issue"—from which we may justly infer that he was still strong in the faith, and steadfastly believed a crown of never fading glory was laid up for him in heaven above. "Blessed are they who die in the Lord." We hope his happy soul is now far beyond the reach of sorrow.

1817. On Saturday before the first Sunday in October, 1817, the Association convened at the Falls of Tar River.

The introductory sermon was delivered by Elder Joseph Biggs, from 1 Kings, vi. 8: "The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third." Prayer by Elder Amariah Biggs.

The Association was opened with prayer by Elder William Hyman, and appointed Elder Bennett Moderator, and Elder Biggs Clerk, and brother John H. Drake assistant Clerk.

Letters from 25 churches were read, from which it appeared that there had been baptized the past year 48, then in fellowship 1739.

A letter from the Chowan Association, by their messenger Elder John Roe, and one from the Red River Association, were received and read.

Elder Elisha Battle presented some copies of the minutes of the Flat River Association, and seated himself.

Brethren Collins and Powell were appointed a committee on finance; Elders Biggs, Lawrence, and Bennett to examine the circular letter; Elder Read, to write to the Flat River; brother Collins, to the Neuse; brother Drake to the Red River; Elder Lawrence, to the Little River; Elder Hyman, to the Chowan; and brother Powell, to the Virginia Portsmouth Associations.

The next Association was to be held at Skewarkey meeting house, Martin county, to commence on Saturday before the first Sunday in October, 1818.

Elder Bennett was requested to deliver the introductory sermon, and in case of his failure, Elder Lawrence.

Elders, Roe, Lawrence, and Hyman, were appointed to preach on Sunday.

The Association received from the Secretary 50 copies of the proceedings of a General Convention of Baptists in the United States, held in Philadelphia from 7th to 14th May, 1817, for which the Association returned thanks.

Some copies of the minutes of the Raleigh Association were received and distributed.

Elder Lawrence was appointed messenger to the Neuse; Elders Bennett and J. Biggs, to the Chowan; Elder Lancaster, to the Raleigh; and Elder Amariah Biggs, to the Virginia Portsmouth Associations.

The Association then adjourned with prayer by Elder Roe.

Sunday, Elder Hyman preached from Solomon's Songs, vi, 13: "Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? as it were the company of two armies." Elder Roe preached from 2

Samuel, xiv. 14: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him." Elder Lawrence preached from St. John, xxi. 4: "But when the morning was now come, Jesus stood on the shore."

Monday, the Association was opened with prayer by Elder Micajah Ambrose.

The Rules of the Association were read.

A letter from the Neuse Association, with some minutes, was received by brother Samuel Simpson, their messenger.

Letters to the Flat River, Virginia Portsmouth, Red River, Little River, Chowan, and Neuse Associations, were read and approved.

The churches were requested to signify in their letters to next Association, whether they approve of the general meeting and wish to continue a member thereof.

Elder Amariah Biggs was appointed to write the next circular letter.

CHAP. V.

1. *Proceedings of the Association at Skewarkey, in 1818.*
2. *At Deep Creek, in 1819—Biography of Elder Jonathan Cherry.*
3. *Proceedings at North Creek, in 1820.*
4. *At Mearn's Chapel, in 1821.*

THE Association met at Skewarkey meeting house, according to appointment.

Elder Philemon Bennett preached the introduc-

tory sermon from Revelations, xi. 1: "And there was given me a reed like unto a rod: and the angel stood, saying, rise, and measure the temple of God, and the altar, and them that worship therein." Prayer by Elder Lawrence.

The Association was opened with prayer by Elder William Hyman, and chose Elder Bennett Moderator, and Elder Biggs Clerk, who called to his assistance brother John H. Drake.

Letters from 27 churches were read, from which it appeared there had been baptized therein during the past year 41, and then in fellowship 1634.

A letter from the Neuse Association, with 25 copies of their minutes, by their messengers Elder Dupree and brother Simpson; one from the Chowan, by their messengers Elders Spivey and Newborn, with 25 copies of their minutes; one from the Red River, and one from the Little River Associations, were received.

The Association received 16 copies of the fourth annual report of the Baptist Board of Foreign Missions, from the United States Convention at Philadelphia.

Brethren Powell and Mayo were appointed the committee on finance; Elders Lawrence, Biggs, and Bennett, to examine the circular letter; brother Drake to write to the Neuse; Elder Biggs, to the Virginia Portsmouth; brother Powell, to the Chowan; Elder Lawrence, to the Red River; and brother Mayo, to the Little River Associations.

Elders Dupree, Bennett, and Lawrence, were appointed to preach on Sunday.

The next Association was appointed to be held at Deep Creek meeting house, Halifax county, to commence on Saturday before the first Sunday in October, 1819.

Elder Joseph Biggs was requested to deliver the introductory sermon, and in case of his failure, Elder Luke Ward.

The Association then adjourned with prayer by Elder Micajah Ambrose.

Sunday, Elder Dupree preached from Hebrews, viii. 3: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." Elder Bennett preached from Proverbs, iv. 18: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Elder Lawrence preached from Psalms, cxxvi. 3: "The Lord hath done great things for us, whereof we are glad."

Monday, the Association was opened with prayer by Elder Ward.

The committee appointed to examine the circular letter reported, that none had come to hand; whereupon Elder Read was appointed to prepare one to be attached to the minutes, to be inspected by Elders Lawrence, Bennett, and Hyman.

Elder Amariah Biggs was appointed messenger to the Virginia Portsmouth; Elders J. Biggs, and Bennett, to the Chowan; and Elders Lawrence, and Hyman, to the Neuse Association.

A letter to the Red River, and one to the Little River Associations, were placed in the hands of Elder Joseph Biggs, to be forwarded.

Elder Biggs was requested to procure a blank book and record the proceedings of this Association from the termination of Elders Burkitt and Read's history, and report the expense thereof.

It was thought expedient to require in future the name of the querist, to be attached to every query offered to this Association.

The Association then adjourned with prayer by the Moderator.

1819. The Association met at Deep Creek meeting house, according to appointment.

The introductory sermon was preached by Elder Joseph Biggs from Psalms, xlviii. 12, 13: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

The Association was opened with prayer by Elder Philemon Bennett, and appointed Elder Bennett Moderator, Elder Biggs Clerk, and brother John H. Drake assistant Clerk.

Brethren in the ministry from sister Associations were invited to seats, when Elders Newborn, Crompler, and Murrell seated themselves.

Letters from 26 churches were read, from which it appeared there had been baptized the past year 49, in fellowship at that time 1634.

A church in Tarborough, Edgecombe county, petitioned for admission into this Association, and was received.

Letters from the Neuse, and Little River Associations, were received; the former by Elder Biddle their messenger, and the latter by Elder Biggs.

Elder Newborn presented 30 copies of the last minutes of the Chowan Association.

Brethren Powell, Collins, and Battle, were appointed the committee on finance; Elders Bennett, Biggs, and Biddle, to examine the circular letter; brother Drake, to write to the Neuse; Elder Lawrence, to the Virginia Portsmouth; Elder Hyman, and brother Micajah Mayo, to the Chowan Associations.

Elders Bennett, Lawrence, and Hyman, were appointed messengers to the Neuse; Elder Lawrence, to the Virginia Portsmouth; and Elders Lawrence, and Bennett, to the Chowan Associations.

Elders Newborn, Biddle and Lawrence, were appointed to preach on Sunday.

Elder Hyman and brethren Drake and Collins, were appointed to examine and report relative to the expense of recording the past minutes by Elder Biggs.

The Association adjourned with prayer by Elder Biddle.

Sunday, Elder Newborn preached from Psalms, lxxxiv. 11: "For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

Elder Biddle preached from Micah, iv. 1: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it." Elder Lawrence preached from St. John, iv. 9: "Then saith the woman of Samaria unto him, how is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

Monday, the Association was opened with prayer by Elder Hyman.

The Decorum of the Association was read.

The next Association was appointed to be held at North Creek meeting house, Beaufort county, to commence on Saturday before the first Sunday in October, 1820.

Elder Bennett was requested to deliver an introductory sermon, and in case of his failure, Elder Hyman.

Letters to the Chowan, Virginia Portsmouth, Neuse, and Red River Associations, were read and approved.

The circular letter was read and ordered to be attached to the minutes.

The committee appointed to examine the minutes, as recorded by Elder Biggs, reported, that it was correctly done and recommended that he be allowed three dollars and fifty cents: the Association concurred therewith.

Elder Biggs was authorised to record such of the circular letters as he might think proper.

Brother John H. Drake was appointed to prepare the next circular letter.

The Association then adjourned with prayer by Elder Biddle.

Query. When a church has made an order for a letter of dismission for a member and before he receives it proves guilty of misconduct which breaks fellowship, ought the letter to be given by the person appointed?

Answer. We think members of churches being once so are always so until excluded, or when joined to another church of the same faith and order; wherefore, a member who has received a letter, or is about to receive one, is still amenable to the church, and if fellowship is broken, the letter should be withheld; or if given, regained.

Elder JONATHAN CHERRY,

Was born agreeably to record on the 20th July, 1743. In early life he followed the fashion of the young and gay, but after coming to riper years he began seriously to reflect about a future state, and found by the sacred scriptures and his own experience that he was not prepared after death for a state

of happiness beyond the grave. The greatest information he could obtain on this all-important subject was derived from the sacred scriptures alone, for at that period there was very little preaching within his reach, except by such ministers as we believe were not sent of God. But upon serious reflection and meditation he obtained clear views of his depravity and incapcity or qualifications for future happiness. This had the happy effect of informing his judgment aright, about the way of life and plan of salvation. He earnestly implored the favor of God and craved an application of Christ's merits, and in a short time obtained them. He soon discovered it to be his duty to make a public profession of his faith. He attended the church at Flat Swamp, related his experience of grace, became a candidate for baptism and membership, and was received. When the members of this church living near Conoho Log Chapel increased, they petitioned for dismission from Flat Swamp to be constituted, of which number he was one. He had at this time been preaching some time, and on Saturday before the third Sunday in December, 1800, he was ordained to the administration of gospel ordinances on the itinerant plan, but did not take the pastoral care of that church but often served her as such. After the church at Cross Roads was constituted he became a member of her, took the pastoral care of her and continued in that office until his death, which took place on the 26th October, 1818. We doubt not but that he is now reaping the reward of his labors here.

1820. Saturday before the first Sunday in October, 1820, the Association convened at North Creek meeting house.

The introductory sermon was delivered by Elder Philemon Bennett, from Acts, xx. 24: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The Association was opened with prayer by Elder Hyman, and appointed Elder Bennett Moderator, and Elder Biggs Clerk, who called as assistant Clerk brother Jesse Little.

Letters from 25 churches were read, which showed an increase by baptism the past year of 120, and that there were then in fellowship 1659.

Elder Newborn, messenger from the Chowan Association, upon invitation seated himself with us.

A letter from the Red River Association was received through Elder Biggs and read.

Brother John W. Mayo was appointed to write to the Neuse; brother Henry Clark, to the Chowan; Elder Biggs, to the Red River; and brother Le-welling Bowers, to the Little River Associations.

Elders Joseph Biggs, Amariah Biggs, and William Hyman, to examine the circular letter.

The next Association was appointed to be held at Mearn's Chapel, Nash county, to commence Saturday before the first Sunday in October, 1821.

Elder Amariah Biggs was appointed to deliver the introductory sermon, and in case of his failure, Elder Joseph Biggs.

Elders Bennett, Newborn, and Hyman, were appointed to preach on Sunday.

Sunday, was raining, and Elder Joseph Biggs preached in the meeting house from Isaiah, i. 18: "Come now and let us reason together, saith the Lord." Elder Amariah Biggs preached from He-

brews, xi. 14: "For they that say such things declare plainly that they seek a country."

Elder Hyman preached from the stage, from Hebrews vi. 12: "That ye be not slothful, but followers of them who through faith and patience inherit the promises." Elder Newborn also preached from St. Luke, xx. 46: "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts."

Monday, the Association was opened with prayer by Elder Joseph Biggs.

The Moderator was absent in consequence of indisposition; whereupon, Elder William Hyman was appointed to supply his place the balance of the session.

The committee appointed to examine the circular letter reported, that they had received none, and recommended a substitute; which was adopted.

Elder Hyman was appointed messenger to the Neuse Association.

Elder Biggs was appointed to prepare a letter to the Chowan Association, and forward it by Elder Bennett; Elder Biggs was also requested to prepare letters to the Red River and Little River Associations, and forward them.

Elder Biggs was appointed to write the next circular letter.

The Association then adjourned with prayer by the Moderator.

1821. The Association convened at Mearn's Chapel, according to appointment.

Elder Amariah Biggs preached the introductory sermon from Psalms, xciv. 1: "O God, to whom vengeance belongeth, shew thyself."

The Association was opened with prayer by Elder Philemon Bennett, and appointed Elder Bennett Moderator, Elder Biggs Clerk, and brother John H. Drake assistant Clerk.

Brethren in the ministry from sister Associations were invited to seats, when Elders Spivey, Dupree, Worrell, Walke, and Robbins, seated themselves.

Letters from 27 churches were read, which showed an increase by baptism the past year of 154, then in fellowship in the churches 1746.

A letter from the Neuse Association, with 25 copies of their minutes; one from the Chowan, by their messengers Elders Newborn, Crompler, and brother Cotton; and minutes of the Virginia Portsmouth, by their messengers Elders Wolford and McGlamack, were received.

A letter from the Red River Association was received through Elder Biggs.

Elder Biggs, appointed corresponding secretary of this Association, presented a circular address from the Baptist General Convention, accompanied with a letter from James Munroe, President of the United States, to the President of the Columbian College, in the District of Columbia.

Brethren Mayo and Drake were appointed the committee on finance; Elders Lancaster, and Spivey, to examine the circular letter and address; brother Jesse Powell, to write to the Virginia Portsmouth; Elder Lawrence, to the Little River; Elder Hyman, to the Red River; brother Peter P. Lawrence, to the Chowan; and Elder Amariah Biggs, to the Neuse Associations.

It was resolved, that the next Association be held at Cross Roads meeting house, Edgecombe county, to commence on Saturday before the first Sunday in October, 1822.

Elder Moses Bennett was requested to deliver the introductory sermon, and in case of his failure, Elder Philemon Bennett.

Elder Lancaster was appointed to prepare a circular letter.

Elders Lancaster, Spivey, and Lawrence, were appointed to preach on Sunday.

Permission was granted, and the Moderator nominated Elders Newborn, Carrowan, and Dupree, to preach on Monday.

Elders Lawrence, Hyman, Bennett, and A. Biggs, were appointed a committee to consider the propriety of making some arrangements for the interchange of ministers in the bounds of this Association.

A packet of minutes from the Missionary Society at Wiccacon, Bertie county, was received through Elder Lawrence.

Sunday, in consequence of excessive rain Elder Dupree preached in the meeting house, from St. John, x. 16: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Elder Lawrence preached from St. Mark, xiv. 5: "For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her." Elder Green Carrowan exhorted and prayed.

Monday, the Association was opened with prayer by Elder Newborn.

The Rules of the Association were read.

Elder Lawrence, and brother Jesse Powell, were appointed messengers to the Virginia Portsmouth Association.

A letter to the Red River Association was read

and approved, and placed in the hands of the Clerk to be forwarded.

A letter to the Little River Association was read and approved, and Elder Lawrence appointed messenger.

Elders Amariah and Joseph Biggs, were appointed messengers to the Chowan Association.

The committee appointed to consider the propriety of an interchange of ministers reported, by suggesting as their opinion that an interchange of ministers would be useful; but as that was a matter wholly resting with them, they recommended that the ministers should consult about it among themselves and agree to change tours with each other twice or thrice a year amongst their churches. The report was concurred in.

The committee appointed to examine the circular address of the Baptist General Convention, reported, that they had not time to examine it and therefore submitted it without comment. The committee were discharged. It was resolved, that the corresponding secretary send one copy of our minutes to said Board.

The circular letter was read, approved, and ordered to be attached to the minutes.

The Association then adjourned with prayer by the Moderator.

Query. *What shall a church do with a member who believes himself called to preach, when after hearing him for twelve months or more she receives no edification, shall she stop him or not?*

Answer. As a direct question requires a direct answer, we therefore say such a member ought to be stopped.

CHAP. VI.

1. *Proceedings of the Association at Cross Roads, in 1822.*
2. *At Lawrence's meeting house, in 1823.*
3. *At Great Swamp, in 1824.*
4. *At the Falls of Tar River, in 1825.*
5. *At Ske-warkey, in 1826—Biography of Elder Jeremiah Mastin.*

ON Saturday before the first Sunday in October, 1822, the Association met at Cross Roads.

The introductory sermon was preached by Elder Philemon Bennett from St. Mark, xvi. 15: "And he said unto them, go ye into all the world, and preach the gospel to every creature." Prayer by Elder Jeremiah Mastin.

The Association was opened with prayer and appointed Elder Bennett Moderator, Elder Biggs Clerk, and brother John H. Drake assistant Clerk.

Letters from 25 churches were read, from which it appeared that there had been baptized the past year 94, then in fellowship in the churches 1522.

A letter from a church recently constituted in Washington, Beaufort county, petitioning for admission as a member of this Association was received and their prayer granted.

A letter from the Chowan Association, by their messengers Elders Newborn, and James Ross; one from the Virginia Portsmouth, with 30 copies of their minutes, by their messenger Elder Nathaniel Chambless; one from the Neuse, by their messenger Elder Benjamin Bynum; and one from the Red River Association, through Elder Biggs; and an Address from the Baptist Board of Foreign Missions, through Elder Biggs, were received.

Brethren John H. Drake and Peter P. Lawrence were appointed a committee on finance; Elders Biggs, Bennett, and Newborn, to examine the circular letter; brother Valentine Bailey, to write to the Virginia Portsmouth; brother Lewelling Bowers, to the Chowan; Elder Biggs, to the Red River; brother Jesse Little to the Neuse Associations; and Elder Biggs, to the Baptist Board of Foreign Missions at Washington City.

It was resolved, that the next Association be held at Lawrence's meeting house, Edgecombe county, to commence Saturday before the first Sunday in October, 1823.

Elder Joseph Biggs was appointed to deliver the introductory sermon, and in case of his failure, Elder Amariah Biggs.

Elders Chambless, Newborn, and Amariah Biggs, were requested to preach on Sunday, and in case of the failure of either, Elder Jeremiah Mastin.

The Association adjourned for the day with prayer by Elder Chambless.

Sunday, Elders Chambless, Newborn, and Mastin, preached.

Monday, the Association was opened with prayer by brother Peter P. Lawrence.

Elders Amariah Biggs, and Lawrence were appointed messengers to the Neuse; Elder Mastin, and brother William Dicken, to the Virginia Portsmouth; and Elders Joseph Biggs, Hyman, and Bennett, to the Chowan Associations.

The committee appointed to examine the circular letter reported, that none had come to hand and recommended that such information as could be obtained of the spread of the gospel and revivals of religion should be substituted; whereupon, Elders Biggs and Newborn, and brethren Peter P. Law-

rence, John H. Drake, and James S. Battle, were appointed to collect all the information within their power to be inserted in the minutes, and Elder Biggs was requested to add such advice to the churches as in his opinion might tend to produce a revival among them.

Brother Peter P. Lawrence was appointed to prepare the circular letter for next Association.

It was recommended to the churches that the first Wednesday in November be observed as a day of fasting and prayer to Almighty God, invoking a revival of religion.

It appearing that the churches at Sandy Creek, Reedy Creek, and Mattamuskeet, had failed to represent themselves in this Association for some time past, it was resolved, that Elders Amariah Biggs, Bennett, and Hyman, be requested to visit the two former, and Elders Mastin and Carrowan, the latter, and enquire into their standing and their reasons for not representing themselves; and report to next Association.

The Association then adjourned with prayer by the Moderator.

At this Association it was represented, that a practice prevailed calculated to injure the feelings of the truly pious by members of the Baptist churches joining the Masonic Society and frequenting their Lodges. The Association was then called on to advise the churches how to act in such cases. Whereupon, the following select committee were appointed to draft an answer of advice, viz: Elders Benjamin Bynum, William Dicken, Jeremiah Mastin, and brethren John W. Mayo and James S. Battle, who reported the following: "We, your committee, appointed to draft an answer of advice to the churches relative to the above query, would

recommend to the churches to admonish such persons thus acting to desist from attending Masonic Lodges, which we think is calculated to injure the feelings of the truly pious; and should they refuse to submit to such admonition, that it would be disorder in them for which they should be dealt with accordingly." The Association concurred with the report and ordered that the same be spread on their minutes.

Query. How shall a church proceed who knows that two of her members are not in fellowship with each other?

Answer. Let the parties comply with the directions given in the xviii. chap. of St. Matthew's gospel, and should they refuse to comply and yet be unreconciled, that they be called before the church and that the church enter into an investigation of the subject or matter of difference, and deal with the parties as they appear to deserve.

1823. On Saturday before the first Sunday in October, 1823, the Association met at Lawrence's meeting house.

The introductory sermon was delivered by Elder Joseph Biggs from 2 Corinthians, iv. 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Prayer by Elder William J. Newborn.

The Association was opened with prayer by Elder Philemon Bennett, when Elder Bennett was appointed Moderator, Elder Biggs Clerk, and brother Jesse Little assistant Clerk.

Brethren in the ministry from sister Associations were invited to seats, when brethren William B. Worrell and Irvin Moye, seated themselves.

• Letters from 26 churches were read, from which

it appeared there had been baptized the past year 119, in fellowship at that time 1772.

A church at Goose Creek, Beaufort county, petitioned for admission as a member of this Association, and upon satisfactory information was received; as was also a church at Red Bud, Franklin county.

Letters from the Neuse, by their messenger Elder Dupree; from the Chowan, with minutes, by their messengers Elders Newborn and Crompler; and from the Red River Association, through Elder Joseph Biggs, were received.

Brethren Jesse Powell and John W. Mayo were appointed a committee on finance; Elders Amariah Biggs, Newborn, Bennett, and Worrell, to examine the circular letter; Elder Lawrence, to write to the Virginia Portsmouth; Elder Mastin, to the Chowan; Elder Amariah Biggs, to the Neuse; and Elder Joseph Biggs, to the Red River Associations.

The next Association was appointed to be held at Great Swamp meeting house, Pitt county, to commence on Saturday before the first Sunday in October, 1824.

Elder Philemon Bennett was requested to deliver the introductory sermon, and in case of his failure, Elder Joshua Lawrence.

Elders Mastin, Amariah Biggs, William B. Worrell, and Philemon Bennett, or any three of them, were appointed to preach on Sunday.

The Association adjourned for the day with prayer by Elder Mastin.

Sunday, Elder Bennett preached from St. Matthew, xxviii. 18, 19: "And Jesus came, and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Fa-

ther, and of the Son, and of the Holy Ghost." Elder Mastin preached from 2 Timothy, i. 9: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Elder Worell preached from Psalms, lxxxix. 15: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

Monday, the Association was opened with prayer.

The committee appointed to examine the circular letter reported, that none had been received and recommended that the circular letter of the Country Line Association be adopted; which was read and ordered to be attached to the minutes.

Elders Mastin and Amariah Biggs, were appointed messengers to the Neuse; Elder Lawrence and brother Mark H. Bennett, to the Chowan and Virginia Portsmouth Associations; and Elder Biggs was requested to forward the letter to the Red River Association.

It was recommended to the churches, that the last Thursday in this month be observed as a day of fasting and prayer to Almighty God.

The church at Poplar Spring, Franklin county, petitioned for a letter of dismission to become a member of an Association more convenient; which was granted.

The Association then adjourned with a warm exhortation by the Moderator, and prayer by Elder Mastin.

Query. Is it thought proper to retain in fellowship a member who clears out race-paths or suffers it to be done on his land, or who erects five batteries?

Answer. No.

1824. The Association met at Great Swamp meeting house, according to appointment.

The introductory sermon was preached by Elder Philemon Bennett from 1 Peter, iv. 5: "Who shall give account to him that is ready to judge the quick and the dead." Prayer by Elder Newborn.

The Association was opened with prayer by Elder Hyman, and appointed Elder Bennett Moderator, Elder Biggs Clerk, and Elder Newborn assistant Clerk.

Brethren in the ministry from sister Associations were invited to seats, when Elders Howell and Warren, seated themselves.

Letters from 27 churches were read, from which it appeared that there had been baptized the past year 160, then in fellowship in the churches 1500.

A church lately constituted on the Sound Side, prayed for admission as a member of this Association, and upon satisfactory information was received.

A church also lately constituted at the head of Pungo River petitioned for admission, but in consequence of some difficulties their application was laid on the table until Monday.

A letter from the Red River Association, by Elder Biggs; one from the Neuse, by their messengers Elders Dupree and Biddle; and one from the Chowan Association, accompanied with minutes, by their messengers Elders Newborn and Reuben Lawrence, and brother William H. Jordan, were received.

An Address from the Board of Managers of the Baptist Convention of the United States, was received.

Elders Bennett, Newborn, Biddle, and Beattie, were appointed to examine the circular letter; brethren John W. Mayo and James S. Battle, a com-

mittee on finance; brother Henry Clark, to write to the Chowan; brother Beattie to the Neuse; Elder Biggs, to the Red River; Elder Newborn, to the Virginia Portsmouth Associations; and Elder Joseph Biggs, to the Board of Managers of the Baptist Convention.

It was resolved, that the next Association be held at the Falls of Tar River, Nash county, to commence on Saturday before the first Sunday in October, 1825.

Elder William Lancaster was requested to deliver an introductory sermon, and in case of his failure, Elder Amariah Biggs.

Elder Lancaster was appointed to prepare the circular letter for next Association.

Brethren Howell, Jordan, and Biddle, were appointed to preach on Sunday.

Sunday, brother Howell preached from Revelations, vi. 17: "For the great day of his wrath is come, and who shall be able to stand." Brother Jordan preached from Psalms, cvii. 7: "And he led them forth by the right way, that they might go to a city of habitation." Elder Biddle preached from Rev. x. 1: "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

Monday, the Association was opened with prayer by Elder James Ambrose.

The circular letter was read and ordered to be attached to the minutes.

Elders Joseph Biggs and P. Bennett, were appointed messengers to the Chowan Association; a letter to the Virginia Portsmouth Association was placed in the hands of Elder Newborn, to forward; Elders Hyman, Ward, Hosea Lanier, and Beattie,

were appointed messengers to the Neuse; and Elders Bennett, and Mastin to the Raleigh Associations.

After deliberating on the petitionary letter of the church at the head of Pungo River, it was concluded not to receive said church at this time.

It was represented by sundry persons formerly members of the church at North Creek, that difficulties existed in the church at that place which ought to be investigated; it was thereupon resolved, that Elders Biggs, Hyman, Ward, James Ambrose, and Lanier, and brethren John Mooring and John W. Mayo, be appointed a committee to visit said church on Friday before the fourth Sunday in November following, to take the grievances under consideration, give such advice and aid to said church as they may think advisable, and report to next Association.

The Association requested the churches not to neglect appointing delegates annually, who will be punctual in their attendance.

The Association then adjourned with an affectionate address by the Moderator, and prayer by Elder Joseph Biggs.

Query. Is it agreeable to gospel order for members of a Baptist church to withdraw themselves from the church to which they belong, or join another of the same faith and order without a regular dismissal? or, for another church to receive such members without such dismissal?

Answer. On gospel principles we think that in each case it is wrong.

1825. The Association convened at the Falls of Tar River meeting house, agreeably to appointment.

Elder Amariah Biggs preached the introductory sermon from Isaiah, lv. 12, 13: "O thou, afflicted,

tossed with tempest and not comforted: Behold, I will lay thy stones with fair colors and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones; and all thy children shall be taught of the Lord, and great shall be the peace of thy children." Prayer by Elder Joseph Biggs.

The Association was opened with prayer by Elder Philemon Bennett, and appointed Elder Bennett Moderator, and Elder Biggs Clerk, who called to his assistance brother Peter P. Lawrence.

Brethren in the ministry from sister Associations were invited to seats, when Elders Worrell, Howell, Thomas, and Beattie, seated themselves.

Letters from 30 churches were read, from which it appeared there had been baptized the past year 180, then in fellowship in the churches 1798.

A letter from the church at the head of Pungo River, petitioning for admittance into this Association was read, and upon satisfactory information she was received.

A letter from the Neuse Association, by their messenger Elder Dupree; one from the Virginia Portsmouth, accompanied with some copies of their minutes, by their messenger Elder Robert Murrell, were received.

The committee appointed at last Association to visit the church at North Creek reported, that they had discharged the task assigned them, and endeavored to remove the difficulties; whereupon the committee were discharged.

Elders Bennett, Dupree, and Murrell, were appointed to examine the circular letter; brethren Jesse Powell, and James S. Battle, a committee on finance; brother Peter P. Lawrence, to write to the

Chowan; Elder Hyman, to the Neuse; Elder Biggs, to the Red River; Elder Worrell, to the Virginia Portsmouth Associations; and Elder Biggs, to the Baptist General Convention at Washington City.

It was resolved, that the next Association be held at Skewarkey meeting house, Martin county, to commence on Saturday before the first Sunday in October, 1826.

Elder Philemon Bennett was requested to deliver an introductory sermon, and in case of his failure, Elder Joshua Lawrence.

Elders Murrell, Thomas, and Worrell, were requested to preach on Sunday.

The Association adjourned for the day with prayer by Elder Murrell.

Sunday, Elder Murrell preached from Psalms, xxxiv. 19: "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Elder Thomas preached from Micah, v. 5: "And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men." Elder Worrell preached from St. Matthew, xiii. 5, 6, 7, 8, 9: "Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear."

Monday, the Association was opened with prayer by Elder Joseph Biggs.

The assistant Clerk, brother Peter P. Lawrence, being absent, his place was filled by brother Daniel Biggs.

Elders Hyman and Lawrence, were appointed messengers to the Newse; and Elder Lawrence to the Virginia Portsmouth Associations.

The committee appointed to examine the circular letter reported, that none had been received.

Brother Peter P. Lawrence was appointed to prepare the circular letter for next Association.

It was recommended to the churches, that the fourth Sunday in November and the first Sunday in March following, be set apart and observed as days of fasting, prayer, and thanksgiving to Almighty God for the temporal and spiritual blessings received from him, and that we implore him for a revival of religion at large, and more especially in the bounds of this Association. That these days be observed from the evening previous until sunset of the day succeeding by strict abstinence from food and luxuries of any kind, and that the members of the churches endeavor to assemble at their several places of public worship at the usual hours, with such of their neighbors and friends as may think proper to join them.

It was resolved, that from facts that may come to the knowledge of the editor of the minutes, he insert a biographical notice of Elder Jeremiah Martin.

The Association then adjourned with an address by the Moderator, and prayer by Elder Beattie.

1826. Agreeably to appointment the Association met at Skewarkey meeting house.

The introductory sermon was preached by Elder Philemon Bennett from Acts, xx. 28: "Take heed."

therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Prayer by Elder Amariah Biggs.

The Association was opened with prayer by Elder Philemon Bennett, and appointed Elder Bennett Moderator, Elder Biggs Clerk, and brother Joseph D. Biggs assistant Clerk.

Brethren in the ministry from sister Associations were invited to seats, when brother Amos Rayner seated himself.

Letters from 28 churches were read, which showed an increase by baptism the past year of 140, then in fellowship in the churches 1900.

A letter from a church recently constituted at Little Alligator, Tyrrell county; also, one from a church at Blount's Creek, Beaufort county, (dismissed from the Neuse Association,) praying admission as members of this Association, were read and upon satisfactory information being adduced, they were received.

A letter from the Neuse Association, with some copies of their minutes, by their messenger Elder Irvin Moye; and minutes of the Chowan Association, by Elder James Ross, and brother William H. Jordan, were received.

Elders Biggs, Lawrence, Hyman, and brother Jordan, were appointed to examine the circular letter; brethren James Mayo and James S. Battle, a committee on finance; Elder Lawrence, to write to the Neuse; and Elder Hyman, to the Chowan Associations.

Elder Lawrence was requested to prepare a circular letter for next Association.

It was resolved, that the next Association be held

at Kehukee meeting house, Halifax county, to commence on Saturday before the first Sunday in October, 1827.

Elder Joseph Biggs was appointed to deliver the introductory sermon, and in case of his failure, Elder Green Carrowan.

Elders Carrowan, Lawrence, and Jordan, were appointed to preach on Sunday.

The Association then adjourned for the day with prayer by brother Jordan.

Sunday, Elder Carrowan preached from Joshua, vi. 26: "He shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." Brother Jordan preached from 1 Corinthians, iii. 21, 22: "Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." Elder Lawrence preached from St. Mark, xvi. 15, 16: "And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Prayer by Elder James Ross.

Monday, the Association was opened with prayer.

Elders Joshua Lawrence, John Tice, and brother Mark H. Bennett, were appointed messengers to the Neuse; and Elders Biggs, Bennett, Hyman, and Lawrence, to the Chowan Associations.

The committee appointed to examine the circular letter reported, that none had been received and that they had not time to select any thing in place thereof; whereupon they were discharged, and the Clerk was requested if he could obtain a biography of Elder William Lancaster, to attach that to the minutes in lieu of a circular.

A paper purporting to be a declaration of the Reformed Baptist Churches in North Carolina, (read on Saturday and laid on the table until this day,) was called up for discussion and was referred to the churches, to report in their letters to next Association their views on each article therein contained.

The Association then adjourned with prayer by brother Jordan.

Elder JEREMIAH MASTIN,

Was born in Frederick county, Virginia, on the 12th January, 1760. His father and mother were both members of a Baptist church, and for a long time adorned their profession with pious lives. The subject of the following memoir has often been heard to say, that when quite young he had serious thoughts about a future state, but like many other young people he would strive to stifle these good impressions for which he was afterwards sorely grieved. The people in his vicinity appeared to be very thoughtless about religion, as there was very little preaching and that little was by the ministers of the Church of England, until he came to years of maturity which was during the Revolutionary war. In that struggle he was found contending among that glorious band of heroes to whom under God we are indebted for our national independence. On returning from the scene of war to the place of his nativity, he was seized with thoughts of futurity. About this time the few Methodist preachers that had come from England to America, and others who had been raised up to the work of the ministry through their instrumentality began to travel and preach in the section of country where he lived. His curiosity led him out to

give them a hearing and under their preaching he was convicted for sin and was for some time in great distress of soul and began to think his day of grace was passed. But God in his own good and appointed time revealed to him a Saviour for sinners, and by his divine Spirit applied the righteousness of Christ to him as a needy and helpless one; by which he was delivered from the weight and burden of sin and enabled to rejoice in God his Saviour, which often through his long life in the ministry was a theme he loved to dwell on. Soon afterwards he united himself with that religious society and continued with them for many years. He soon began to exhort his fellow creatures and pray with and for them. His impressions increasing, he united himself with the itinerant ministers of that order and began to travel. He was very indefatigable in preaching and forming circuits and societies for several years. In March, 1790, he married in the county of Craven, in this State, and settled in the town of Newbern, where he resided a period of twenty-four years, during which time he was a very zealous and favored herald of the cross, and one of the most respectable merchants of the place. In his intercourse with the world, he scrupulously practised those moral and christian duties which he enjoined from the pulpit. His house was the welcome asylum of the poor and afflicted, who ever found in him an efficient friend. In 1814, he removed to Washington, where he continued to preach with much acceptance. Finding that the doctrine of free grace was well supported by the scriptures, and the only ground for the sinner to place his hope upon, and believing himself remiss in his duty (for he had not yet submitted to the ordinance of baptism by immersion,) and not confer-

ring with flesh and blood any longer, he determined that the scriptures in future should be his guide. He therefore applied to the Baptist church at Tranter's Creek for membership, and upon relating his experience of grace was received as a candidate for baptism. The time appointed to perform the ordinance was a few days after, and the place near Washington, where he might have it more in his power to make a public profession of his faith, and evince his readiness to follow his Lord into the watery tomb. A large concourse of persons attended, with several of the adjacent ministering brethren and professors of religion. The sight was truly pleasing and affecting, for he was accompanied in the reception of this ordinance by his wife and several others. Upon the administration of the ordinance Elder Mastin appeared to feel like the Eunuch of old, who went on his way rejoicing. Shortly afterwards brethren in the ministry were called on by the church at Tranter's Creek, and formed a presbytery for his ordination to the administration of gospel ordinances. He soon after with others petitioned the church for dismissal to form a church in Washington; which was constituted with about twenty members. Elder Mastin took the pastoral care thereof, and she soon was much increased, so that at his death she consisted of about sixty members. Elder Mastin having been absent from his native State for many years, became anxious to visit it again, and on the 7th August, 1825, he left his family and the church over which the Holy Ghost had made him overseer. On his way he visited several brethren in the ministry of the Baptist order, and finally arrived at his place of destination on the 23d of August. Having been exposed to the extreme heat of the sun

on his journey, he was arrested by sickness, which on the 31st of August, 1825, terminated his life in the 66th year of his age. Thus fell a devoted servant of God, and as a numerous acquaintance can testify, an upright and valuable citizen. "Blessed are the dead that die in the Lord: Yea, saith the Spirit, for they rest from their labors and their works do follow them." We may truly say, "a great man hath fallen in Israel," who left behind him an affectionate wife and three children, with a large circle of acquaintances, to mourn their loss.

CHAP. VII.

1. *Proceedings of the Association at Kehukee meeting house, in 1827.*
2. *At North Creek, in 1828—Biography of Elder Amariah Biggs.*
3. *Proceedings at Little Conetoe Creek, in 1829—Declaration respecting Missionary and Bible Societies, Theological Seminaries, &c.*
4. *Proceedings at Morattock, in 1830.*

THE Association met according to appointment at Kehukee meeting house, in 1827.

The Elders appointed to deliver an introductory sermon being absent, Elder Philemon Bennett preached from Psalms, cvii. 7: "And he led them forth by the right way, that they might go to a city of habitation."

The Association was opened with prayer by Elder Philemon Bennett, and appointed Elder Bennett Moderator, brother William Clark Clerk, and brother Joseph D. Biggs assistant Clerk.

Brethren in the ministry from sister Associations were invited to seats, when brethren William B.

Worrell, Mark H. Bennett, and James L. Warren, seated themselves.

Letters from 35 churches were read, which showed an increase by baptism the past year of 119, and that there were then in fellowship 1951.

A letter from a church lately constituted at Picot meeting house, Martin county, petitioning for membership in this Association was read, and upon satisfactory information she was received.

A letter from the Neuse Association, accompanied by some copies of their minutes, was received by Elder Benjamin Bynum their messenger.

Elders Bennett, Carrowan, Ward, and Worrell, were appointed to examine the circular letter; brethren James Mayo, and James S. Battle, the committee on finance; Elder Hyman to write to the Neuse; and Elder Lawrence, to the Chowan Association.

Brother William Clark was appointed to write the circular letter for next Association.

It was resolved, that the next Association be held at North Creek meeting house, Beaufort county, to commence on Saturday before the first Sunday in October, 1828.

Elder Lawrence was appointed to deliver an introductory sermon, and in case of his failure, Elder Hyman.

Elders Lawrence, Hyman, and Carrowan, were appointed to preach on Sunday.

The Association then adjourned for the day with prayer by brother William Clark.

Sunday, Elder Carrowan preached from St. John, iii. 8: "The wind bloweth when it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Elder Hyman

preached from James, i. 27: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Elder Lawrence preached from Exodus, xiv. 15: "And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Prayer by Elder Philemon Bennett.

Monday, the Association was opened with prayer by Elder Hyman.

Elders Hyman, Tice, and Lawrence, were appointed messengers to the Neuse; and Elders Ward, Lanier, and Clark, to the Chowan Associations.

The committee appointed to examine the circular letter reported, that they had not time to correct it so as to make it suitable, as some agreeable things had happened since the sitting of this Association, and recommended that it should be again handed to the writer to prepare it so as to embrace the subject. The report was concurred in, and Elders Bennett and Hyman were appointed to inspect it, before it was attached to the minutes.

It was resolved, that the editor of the minutes of this year be directed to furnish the Chowan and Neuse Associations with 30 copies each of the same.

It was recommended to the churches composing this Association, that the first Sunday of each church's monthly meeting after the rise of this Association, be by them severally observed as a day of thanksgiving to Almighty God, for his wonderful displays of divine grace at this Association, and for that love which appears still to exist among the brethren and churches that compose the same.

A paper purporting to be a declaration of the

Reformed Baptists in North Carolina, dated 26th August, 1826, which was presented at last Association and referred to the churches to express in their letters to this Association their views with regard to it, came up for deliberation. Upon examination it was found that most of the churches had given their opinions, and after an interchange of sentiments among the members of this body, it was agreed that we discard all Missionary Societies, Bible Societies, and Theological Seminaries, and the practices heretofore resorted to for their support, in begging money from the public: and if any persons should be among us as agents of any of said societies, we hereafter discountenance them in those practices, and if under the character of a minister of the gospel, we will not invite them into our pulpits, believing these societies and institutions to be the inventions of men and not warranted from the word of God. We further do unanimously agree, that should any of the members of our churches join the fraternity of masons, or being members thereof continue to visit the Lodges and parades, we will not invite them to preach in our pulpits, believing them to be guilty of such practices; and we declare non-fellowship with them and such practices altogether.

It was resolved, that the minutes of this year be sent to Elder Joseph Biggs, (who is absent by sickness,) to prepare for the press.

The Association then adjourned with an affectionate address and prayer by the Moderator.

1828. The Association convened at North Creek meeting house, agreeably to appointment.

The introductory sermon was delivered by Elder Hyman, from 2 Corinthians, v. 20: "Now then we

are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Prayer by Elder Joseph Biggs.

The Association was opened with prayer by Elder Green Carrowan, and appointed Elder William Hyman Moderator, and Elder Joseph Biggs Clerk, who called to his assistance Elder William Clark.

Brethren in the ministry from sister Associations were invited to seats, when brethren Rayner and Whitford seated themselves; the former from the Chowan, and the latter from the Neuse Associations.

Letters from 22 churches were read, which showed an increase by baptism the past year of 119, then in fellowship in the churches 2004.

A letter from a church recently constituted at Grindle Creek, Pitt county; one from a church at Old Ford meeting house, Beaufort county; and one from a church at White Plains meeting house, Beaufort county, petitioning to become members of this Association, were read and upon satisfactory information they were received.

A letter from the Neuse Association, was received by Elder Dupree their messenger.

Elders Hyman, Biggs, Carrowan, and Dupree, were appointed to examine the circular letter; brethren James Biggs, and Benjamin F. Eborn, a committee on finance; and brother William Clements, to write to the Neuse Association.

Elder Lawrence was requested to prepare a circular letter for next Association.

Elders Hyman and Carrowan, were appointed to preach on Sunday.

Sunday, Elder Carrowan preached from St. John, x. 27: "My sheep hear my voice, and I know them, and they follow me." Elder Hyman

preached from Proverbs, ix. 1, 2: "Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table." Elder Dupree preached from 1 Thessalonians, v. 17, 18: "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

Monday, the Association was opened with prayer by the Moderator.

Elders Carrowan, Ward, Lawrence, and brother Enoch Brickhouse, were appointed messengers to the Neuse Association.

The circular letter was read and ordered to be attached to the minutes.

Elder Joseph Biggs was appointed to write a letter of correspondence to the Chowan Association, and attach the signature of the Moderator and Clerk, and send them the usual number of minutes, to be conveyed by Elder William Clark, and brethren Enoch Brickhouse, Benjamin F. Eborn, and Robert F. Lanier.

It was resolved, that as the temporary dividing line in this Association, above and below which the Association was to be held alternately, does not now equally divide the churches, that it be altered so as to begin at Hamilton, on Roanoke River, and run the direct road to Greenville, on Tar River.

The next Association was appointed to be held at Little Conetoe meeting house, Edgecombe county, to commence on Saturday before the first Sunday in October, 1829.

Elder Green Carrowan was appointed to deliver the introductory sermon, and in case of his failure, Elder William Clark.

It was made known to this Association that some

persons had suggested that the decision of the last Association, found in the 14th article of the minutes, concerning Missionary and Bible Societies, Theological Seminaries, and Masonic Fraternities, was not correctly stated; and whereas many members of this Association were members of the last, it was resolved, that the article as it appeared in the minutes contained the true spirit of the decision, and that the Association did not approve of any alteration thereof, but advised the churches to adhere strictly thereto.

The Association then adjourned with an exhortation by the Moderator, and prayer by Elder Biggs.

Elder AMARIAH BIGGS,

Was born in Currituck county, on the 21st of October, 1769. He went to sea during the Revolutionary war when a boy, and was taken prisoner by the British and released upon the acknowledgment of American independence. He travelled considerably in England and France, before he could obtain a passage back to America. After reaching home, then in the 21st year of his age, he professed to have experienced religion. He married in Camden county, but shortly after moved into Halifax county. In the 23d year of his age he thought he was called to the work of the ministry, and began to travel and preach. After living in Halifax about five years, he removed into Tyrrell county and took the pastoral charge of the church at Scuppernong. In the year 1802, he took a letter of dismission and became a member of the church at Morattock, and officiated as her pastor until his death, which took place by being drowned in crossing the Albemarle Sound on his return from a tour of preaching in the year 1827.

He left a wife and seven children to mourn their loss. He was a man of extensive talents as a preacher of the gospel, although he had never enjoyed but a small share of education in his youth. He possessed a great gift in spiritualizing the Old Testament types and shadows. He travelled extensively for 25 or 30 years with indefatigable industry in preaching the gospel, making long tours from home southwardly, westwardly, and northwardly. We have reason to believe in this time many souls were added to the church through his ministry. Many looked to him as their spiritual father, whom the Lord had blessed as a means in his hands to bring them to the knowledge of the truth. He was highly esteemed by his brethren in the ministry and professors generally. We would have been glad, could we have done it conscientiously, to have spread the mantle of love on his foibles with the same pleasure that we have declared his usefulness in the ministry. But truth and justice require a different course, for it is well known by his intimate acquaintances that for some time before his death he too much indulged himself in the use of ardent spirits to the great mortification of many of his dear brethren and often to his own. Some of his brethren were faithful with him and remonstrated against the impropriety of such a course, and he would often appear much grieved at his misconduct. The practice becoming more habitual, many of his brethren began to lose confidence in him; but he was taken from the evils ahead to another world. His foible should be a salutary and impressive lesson to professors of religion, more especially ministers of the gospel to avoid all practices so well calculated to weaken the confidence of their brethren, and destroy their usefulness as ministers. While Elder Biggs walked

worthy of his vocation he was a bright and shining light in the church, and we cannot but indulge the hope that this his besetting sin with all others, have been freely pardoned by his Saviour, and that his soul is now shining with the saints in rest.

1829. The Association met at Little Conetoe Creek meeting house, according to appointment.

The introductory sermon was preached by Elder William Clark, from St. Mark, xvi. 15: "And he said unto them, go ye into all the world, and preach the gospel to every creature." Prayer by Elder Lemuel Ross.

The Association was opened with prayer by Elder William Hyman, and appointed Elder Hyman Moderator, brother Benjamin F. Eborn Clerk, and brother Joseph D. Biggs assistant Clerk.

Brethren in the ministry from sister Associations were invited to seats, when Elders Moye and Congleton, from the Neuse; and brother Rayner, from the Chowan Associations, seated themselves.

Letters from 34 churches were read, from which it appeared that there had been baptized the past year 198, then in fellowship in the churches 2150.

A petitionary letter for membership in this Association, from a church lately constituted at the Bear Grass meeting house, was read, and upon satisfactory information she was received.

A letter from the Neuse Association, by their messengers Elders Dupree and Bynum, was received and read.

A letter was presented from the minutes of the Chowan Association, by Elder Reuben Lawrence, and was read.

A letter from the Raleigh Association, by their messenger Elder Dowd, was received and read.

It was resolved, to open a correspondence with the Raleigh Conference and Nawhanty Association, and Elder Joshua Lawrence was appointed to write and carry a letter to the former, and Elder William Hyman to the latter.

Elders Lawrence, Hyman, and Clark, were appointed to draft the resolution and decision of this Association at her sitting in 1827, in more explicit terms, relative to sundry articles then before the Association, and which stands on the minutes of that year the 14th article; Elders Dupree, Worrell, and Clark, were appointed to examine the circular letter; brethren Thomas Biggs and Thomas Godwin, a committee on finance; and Elder William Clark, to write to the Neuse Association.

Elders Lawrence, Dupree, and Worrell, were appointed to preach on Sunday.

The Association then adjourned for the day with prayer by Elder Lawrence.

Sunday, Elder Worrell preached from Ephesians, v. 1, 2: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." Elder Dupree preached from Jude, i. 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." Elder Lawrence preached from Hebrews, x. 35: "Cast not away therefore your confidence, which hath great recompence of reward."

Monday, the Association was opened with prayer by the Moderator.

Elders Lemuel Ross and William Clark were appointed messengers to the Neuse Association.

The committee appointed to draft more explicitly the resolution and decision of this Association in 1827, reported:—

“That they view with regret the incorrect inferences which have been drawn from the decision of this body in 1827, which have arisen in part from the misrepresentation of those who were affected by that decision, arising from a conviction that it would ultimate in the prostration of their fondest hopes of personal aggrandizement; and we are sorry to perceive in the words of the decision, that it affords the semblance of justification. We do deeply regret the influence which we perceive it has had upon our sister Associations, but we do not, we cannot, nor we will not recede from those measures in which we believe are involved the glory of God, the happiness and prosperity of this Association, and the destiny of unborn millions. We however owe it to ourselves to make such explanations as will present to our brethren in clear and unambiguous terms, the attitude which this Association has assumed and which by the help of God she will sustain.

“We disclaim any right and consequently any intention either directly or indirectly of meddling with the internal government of any Association but our own. We do not assume to ourselves the right of saying that any member without the bounds of our Association shall or shall not do any act. They are accountable to their own respective Associations or churches, and not to us. But we do claim a right in the bounds of this Association to prescribe, (under the authority of the churches,) such rules and regulations as are indispensably necessary to promote what we think will be for the peace and harmony of the churches within our bounds, and to discountenance such practices a-

mong us as are calculated to interrupt our harmony. Therefore your committee do recommend the adoption of the following resolution & explanation:

"First. We will not hold in our churches any member who is in the practice of visiting the Masonic Lodges, or who on any occasion conforms to their custom of parades; nor will we countenance any such individual who may reside or come among us in the character of a preacher.

"Secondly. We will not countenance any preacher who travels within the bounds of this Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever. We do not attempt to circumscribe the liberty of conscience: every person has a right to think and draw their own conclusions. We do not attempt to suppress the liberty of speech: every individual has a right to speak or express the convictions of their own mind. We do not attempt to restrain the liberty of any man: he may give his money when, and to whom he pleases. We do not object to the spread of the Bible by all fair and honorable means; but pray for its extension by means which God may bless and own. We do not object to the support of the ministry on the gospel plan, but earnestly recommend it to the direct and immediate attention of all the deacons in this Association; whose business God has made it to see to this matter as well as all the monied concerns of the Christian community. We do not object to the general diffusion of intelligence and literature in the Baptist community, but wish its extension. But we do object to the education of men to the ministry by establishing seminaries for that purpose; believing that preaching would thereby become a lucrative employment like the law, physic, &c. If any minister, although he may be a missionary without the bounds of our Association, comes among us to preach the gospel and not to make collections, we do not reject him."

The report being read twice was adopted and ordered to be spread on the minutes.

The committee appointed to examine the circular letter reported, that they approved of it: it was then read, and ordered to be attached to the minutes.

It was resolved, that 25 copies of the minutes of this year be sent to the Chowan and Raleigh Associations each.

It was resolved, that the next Association be held at Morattock meeting house, Washington county, to commence on Saturday before the first Sunday in October, 1830.

Elder Lawrence was requested to deliver an introductory sermon, and in case of his failure, Elder Hyman.

Elder Hyman was appointed to prepare a circular letter for next Association.

The minutes of this year were ordered to be sent to Elder Joseph Biggs, (who was absent by sickness) to prepare for the press.

The Association then adjourned with prayer by Elder Dupree.

1830. According to appointment the Association met at Morattock meeting house.

Elder William Hyman preached the introductory sermon from Acts, ii. 42: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Prayer by Elder Lawrence.

The Association was opened with prayer by Elder Joseph Biggs, and appointed Elder Hyman Moderator, Elder Biggs Clerk, and brother Joseph D. Biggs assistant Clerk.

Letters from 32 churches were read, which showed an increase the past year by baptism of 120, in fellowship in the churches at that time 2225.

A petitionary letter for membership in this Association, from a church at Cowenjock, Currituck county, (which had been a member of the Chowan Association, but of late was dissatisfied with the

proceedings of that body) was received and read. After a full investigation of the causes of her withdrawal from that Association and her reasons for a desire to join this, they proving satisfactory she was received.

A letter from the Little River Association, in this State, accompanied with 35 copies of their minutes, by their messenger Elder Burrell Temple; and one from the Nauhunty Association, by their messenger Elder Benjamin Bynum, with 30 copies of their minutes, were received.

A letter from Elder James Osborne, of Baltimore, to this Association was received and read, and Elder Lawrence was appointed to answer it; and it was ordered that said letter be spread on the minutes for this year, and that a copy be forwarded to him.

Elder Hyman was appointed to write to the Little River Association, and Elder Luke Ward to the Nauhunty; Elders Hyman, Lawrence, Ward, and Carrowan, to examine the circular letter; and brethren James Biggs and Thomas Biggs, the committee on finance.

The next Association was appointed to be held at Flat Swamp meeting house, Pitt county, to commence on Saturday before the first Sunday in October, 1831.

Elder Green Carrowan was appointed to deliver the introductory sermon, and in case of his failure, Elder William B. Worrell.

Elder Joseph Biggs was appointed to prepare a circular letter for next Association.

Elders Temple and Lawrence, were appointed to preach on Sunday.

The Association adjourned for the day with prayer by Elder Lawrence.

Sunday, Elder Temple preached from Ezekiel, xxxvii. 3, 4: "And he said unto me, son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." Elder Lawrence preached from Romans, xvi. 17, 18: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Prayer by Elder William Hyman.

Monday, the Association was opened with prayer by Elder Carrowan.

Brother Biggs, the assistant Clerk being absent, his place was supplied by brother Benj. F. Eborn.

Elder Hyman and brother John H. Daniel, were appointed messengers to the Little River, and Elders Luke Ward and William Dicken, to the Nauhunty Association.

The circular letter was read, approved, and ordered to be attached to the minutes.

The Articles of Faith, and the Rules thereof were read.

The subject of the publication of the History was considered, for which see Introduction.

The Association then adjourned with prayer by Elder Joseph Biggs.

CHAP. VIII.

1. *Proceedings of the Association at Flat Swamp meeting house, in 1831—Biography of Elder*

James Ambrose. 2. Proceedings at Conoho Log Chapel, in 1832. 3. At the Falls of Tar River, in 1833—Biography of Elder Green Carrowan.

AGREEABLY to appointment the Association met at Flat Swamp meeting house, in 1831.

The brethren appointed being absent, Elder Joshua Lawrence preached the introductory sermon from Hebrews, xiii. 1: "Let brotherly love continue."

The Association was opened with prayer by Elder William Hyman, and appointed Elder Hyman Moderator, Elder Joseph Biggs Clerk, and brother Joseph D. Biggs assistant Clerk.

Brethren in the ministry from sister Associations were invited to seats, when brethren John Atkinson and Mark H. Bennett, from the Contentnea Association, seated themselves.

Letters from 42 churches were read, from which it appeared there had been baptized the past year 429, then in fellowship in the churches 2683.

A petitionary letter from a church at Powel's, Point, in Currituck county, (formerly a member of the Chowan Association,) for membership in this Association, was received by their messengers brethren James Melson and Willoughby Sawyer, and read; after the difficulties under which she labored and her faith were made known, she was received into this Association with 20 members.

Elders Lawrence, Carrowan, and Micajah Ambrose, were appointed to examine the circular letter; brethren James S. Battle and William Long, a committee on finance; Elder William Hyman, to write to the Contentnea; and brother Joseph D. Biggs, to the Little River Associations.

Elders Lawrence and Hyman were appointed to preach on Sunday.

The Association adjourned for the day with prayer by brother Atkinson.

Sunday, Elder Carrowan preached from Joshua, vii. 25: "And Joshua said, why hast thou troubled us? The Lord shall trouble thee this day." Elder Lawrence preached from St. Mark, xvi. 15: "Preach the gospel to every creature." Prayer by Elder Hyman.

Monday, the Association was opened with prayer by Elder Joseph Biggs.

The churches at Sappony, Sandy Creek, Maple Spring, Red Bud, Peach Tree, Rocky Swamp, Quankey, Mearn's Chapel, and Fishing Creek, petitioned for letters of dismission from this body to form another Association with some churches from the Raleigh and Flat River, so as to make it more convenient; whereupon their petition was granted, and Elder Joshua Lawrence was requested to write a letter of dismission and give to them, attaching thereto the signature of the Moderator, and Clerk.

The circular letter was received through the committee appointed to examine it; it was read, approved, and ordered to be attached to the minutes.

Letters to the Contentnea and Little River Associations were read and approved, and brethren John H. Daniel and Edmund Andrews appointed messengers to the former, and brethren John Ward and James S. Battle, to the latter.

A letter from Elder James Osborne, (of Baltimore,) was read.

A resolution with regard to the publication of the History was made at this Association, for which see Introduction.

It was resolved, that the temporary dividing line

in this Association, above and below which the Associations were to be held alternately, be abolished; and that the Associations be held in future at those churches where it may be thought most expedient.

The next Association was appointed to be held at Conoho Log Chapel, Martin county, to commence on Saturday before the first Sunday in Oct. 1832.

Elder Joseph Biggs was appointed to deliver an introductory sermon, and in case of his failure, Elder Green Carrowan.

Elder Joshua Lawrence was appointed to prepare a circular letter for that Association.

The Association then adjourned with an address by the Moderator, and prayer by Elder Lawrence.

Query. Are ministers of the gospel authorised to lay their hands (by forming a presbytery) on any person set before them for the office of minister or deacon; and if they are, what doth the same convey?

Answer. The New Testament points out four things for which the Apostles laid on their hands: 1st. To give the Holy Ghost. 2d. To give the gift of the ministry. 3d. To ordain deacons. 4th. To ordain to the ministry. To lay on hands in the two last cases ministers, we think, are authorised from the examples in the New Testament for the church's safety. In vi. chapter of Acts, we read, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint." Here laying on of hands was not to give the Holy Ghost, but to appoint, set apart, and ordain to office, to attend to the concerns of the poor of the church, &c. Then in xiii. chapter of Acts, we read, "As they ministered"—Who? (to wit) Barnabas, Simeon, Lucius, Manaen and Saul. These five teachers were all in

the church at Antioch—the Holy Ghost said to the church, “Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.” Here we see Barnabas and Saul were ministering in the church before hands were laid on them. Then it was not to give them the gift of the ministry, nor the Holy Ghost: but to set apart and ordain them to the office of the ministry, to administer the ordinances, plant churches in the heathen world, without which ordination no man has a right to do. Then laying on of hands by a presbytery conveys nothing but office, a setting apart to office, a responsibility of office, a power to administer the ordinances, plant churches, feed and oversee the church of God, and rule over the church according to God’s word, as they that must give an account. God commissioned John the Baptist and Jesus Christ to office. Jesus Christ commissioned and ordained the twelve and seventy. The church at Jerusalem and the apostles ordained the deacons, and the church at Antioch with Simeon, Lucius, and Manaen, (who were teachers) ordained Saul and Barnabas to the ministry. The power then of appointing deacons or ministers is vested in the church, and none has a right or power to convey it but the church. She ought then to be cautious, very cautious, since she is accountable to Jesus Christ for sending or holding in fellowship such as preach false doctrines. To confirm this, read the three first chapters of the Revelations to St. John.

Elder JAMES AMBROSE,

Was born 15th November, 1765, in the county of Tyrrell, (since Washington.) He embraced re-

ligion in the 21st year of his age. He held an honorable standing in the church at Scuppernong, of which he was a member up to the year 1805, and about this time he thought he was called of God to the work of the ministry. In 1809, he was ordained and authorised to administer the gospel ordinances. He was very useful under God in his neighborhood in the administration of medicines, particularly in the cure of warts. About four years before his death, age and affliction almost deprived the churches of his usefulness. About the 23d of April, 1830, he was attacked with excruciating pains, and never enjoyed the pleasure of walking any more. He died on the 18th of May, 1830, in full assurance of faith, being in the 65th year of his age. He was held in high estimation by all classes of men, and by the Baptist churches generally whom he visited. He was remarkably affectionate and tender hearted while preaching, seldom delivering a sermon without shedding tears. His gifts were not above mediocrity, yet his mild manner of preaching so attracted the attention of the people, that he was highly esteemed by his hearers. We strongly calculate that he is now "where the wicked cease from troubling, and the weary are at rest."

1832. The Association met at Conoho Log Chapel, according to appointment, on Saturday before the first Sunday in October, 1832.

Elder Joseph Biggs delivered the introductory sermon from 1 Corinthians, xiv. 40: "Let all things be done decently and in order." Prayer by Elder Mark H. Bennett.

The Association was opened with prayer by Elder William Hyman, and appointed Elder Hy-

man Moderator, Elder Biggs Clerk, and brother Joseph D. Biggs assistant Clerk.

Brethren in the ministry from sister Associations were invited to seats.

Letters from 29 churches were read, which showed an increase by baptism the past year of 97, and that there were then in fellowship 2014.

Elders Thomas Dupree and Mark H. Bennett, messengers from the Contentnea Association, handed in sundry copies of their minutes.

Petitionary letters from churches lately constituted at North Mattamuskeet, in Hyde county; and Hunting Quarters, in Carteret county, for membership in this Association, were read and satisfactory information being obtained, they were received.

Elders Biggs, Hyman, Dupree, and Bennett, were appointed to examine the circular letter; brethren Joseph S. Battle and James S. Battle, a committee on finance; brother Joseph D. Biggs, to write to the Contentnea and brother James S. Battle to the Little River Associations.

Elders Lawrence, Dupree, and Bennett, were requested to preach on Sunday.

It was resolved, that the next Association be held at the Falls of Tar River meeting house, Nash county, to commence on Saturday before the first Sunday in October, 1833.

Elder William Hyman was appointed to deliver the introductory sermon, and in case of his failure, Elder George W. Carrowan.

The Association then adjourned for the day with prayer by Elder Dupree.

Sunday, Elder Dupree preached from St. John, x. 10: "I am come that they might have life, and that they might have it more abundantly." Elder

Lawrence preached from Psalms, xxxvii. 39: "But the salvation of the righteous is of the Lord." Elder Bennett being sick, the services of the day were closed with prayer by Elder Biggs.

Monday, the Association was opened with prayer by Elder Biggs.

The Rules of the Association were read.

Letters to the Contentnea and Little River Associations were read and approved, and Elders Lawrence and Hyman appointed messengers to the former, and brethren James S. Battle and Joseph S. Battle to the latter.

The circular letter was read and approved, and ordered to be attached to the minutes.

The publication of the History at this Association was deferred another year.

Elder Luke Ward was appointed to write the circular letter for next Association.

The Association then adjourned with prayer by Elder Joshua Lawrence.

1833. The Association convened, according to appointment, at the Falls of Tar River meeting house, on Saturday before the first Sunday in October, 1833.

Elder William Hyman delivered an introductory sermon from Acts, xxii. 1: "Men, brethren, and fathers, hear ye my defence which I make now unto you."

The Association was opened with prayer by Elder Joseph Biggs, and appointed Elder Hyman Moderator, Elder Biggs Clerk, and brother Joseph D. Biggs assistant Clerk.

Brethren in the ministry from sister Associations were invited to seats, when Elders Philemon Bennett, Mark H. Bennett, Thomas Dupree, Benjamin

Bynum, Burrell Temple, and Eli Holland, seated themselves.

Letters from 33 churches were read, from which it appeared that there had been baptized the past year 34, then in fellowship in the churches 1740.

A letter from a church lately constituted on Cedar Island, in Carteret county, petitioning for membership in this Association was read, and upon examination she was received.

Elders Dupree and Bynum presented sundry copies of the minutes of the Contentnea Association, stating their appointment as messengers.

Elder Holland, a messenger from the Little River Association, presented sundry copies of their minutes.

Elders Dupree, Lawrence, Biggs, and Ward, were appointed to examine the circular letter; brethren James S. Battle and Joseph J. Pippen, a committee on finance; brother Joseph D. Biggs, to write to the Contentnea; and brother R. M. G. Moore, to the Little River Associations.

Elders Lawrence, Temple, and Dupree, were appointed to preach on Sunday.

It was resolved, that the next Association be held at Cross Roads meeting house, Edgecombe county, to commence on Saturday before the first Sunday in October, 1834.

Elder George W. Carrowan was appointed to deliver an introductory sermon, and in case of his failure, Elder Joseph Biggs.

Elder Luke Ward was appointed to write the circular letter.

The Association then adjourned for the day with prayer by Elder Mark H. Bennett.

Sunday, Elder Temple preached from 2 Corinthians, ii. 11: "For we are not ignorant of his de-

vices." Elder Lawrence preached from Isaiah liv. 5: "For thy maker is thy husband; the Lord of hosts is his name: and thy redeemer the Holy One of Israel; the God of the whole earth shall he be called." Elder Dupree preached from Hebrews, ii. 3: "How shall we escape, if we neglect so great salvation."

Monday, the Association was opened with prayer by the Moderator.

Brother Joseph S. Battle was appointed one of the committee on finance, in the place of brother Pippen, sick.

The committee appointed to examine the circular letter reported, that none had been prepared, and recommended that one from the "Signs of the Times" be adopted. It was read, and after some small erasures, was approved and ordered to be attached to the minutes.

Letters to the Little River and Contentnea Associations were read and approved, and Elders Luke Ward and Micajah Perry, and brother William Thigpen appointed messengers to the former; and Elders Lawrence and Biggs, to the latter.

A final decision with regard to the publication of the History was made at this Association, which may be seen in the Introduction.

Whereas the churches at Grindle Creek, Pitt county, and Tranter's Creek, Beaufort county, having neglected to represent themselves for some time in this Association, and having as the Association was informed discarded the Articles of Faith on which they were constituted: It was resolved, that they be struck from the list of churches composing this Association.

The Association disapproved the conduct of those who were members of the churches at Old

Ford and Smithwick's Creek, that have departed from the Articles which those churches adopted at their constitution, and have established or attempted to establish new churches at said places of another order under their former constitution.

The Association then adjourned with an exhortation by the Moderator, and prayer by Elder Biggs.

Elder GREEN CARROWAN,

Was born July 27th, 1778, of poor but respectable parents; and although an intelligent boy, yet very wild, which often rendered his father very unhappy. His father's name was William Carrowan, who was a preacher of the United Baptist Society, and formerly had the pastoral care of the church on Mattamuskeet, in Hyde county. The subject of this memoir, from the best information obtained, was among the most profane men that ever were raised in Hyde county. It was a source of deep regret to his father until a few days before the old man's death, when it seems he had some presentiment that there would shortly be a change in the disposition of his son. He remarked to his faithful negro by the name of Jim, "You'll find if you live a great alteration in that young lad in a short time." What evidence was afforded him is unknown to us, but his prediction was verified in about two years. The younger Carrowan commenced his wild and profane course when a boy; for being a great mimic, often while his father was engaged in the sacred desk he was imitating his gestures out of doors. One time in particular he procured a stand out of doors, where the old man could be seen distinctly from the window, and while animated with his subject gesticulating considerably, young Carrowan was imitating all his actions and repeating his

words. Yet in the height of his profanity his stand proved rotten, and to rebuke him severely he was precipitated to the ground with great violence. Indulging in his habits of vice, he collected several young men and became the head of a class in derision of the Methodists, who had a revival in his vicinity. These, with other vain and wicked acts, seemed to be his pursuit until the kindness and love of God was manifested, not through works of righteousness which he had done. He was arrested in his wild career in the 28th year of his age. His conviction was very pungent, but his delivery was clearly manifested. His call both to the fellowship of the saints and to the ministry were fully exhibited. He joined the Baptist church in Hyde county, and was baptized by Elder John Bowin. He soon commenced the ministry as a co-worker with Elder Bowin, who had lately moved to Mattamuskeet. His preaching was greatly approved by the churches, and he might be truly called a preacher from the commencement. He was possessed of great natural abilities, and a profound knowledge of the holy scriptures. His sermons were not of the oratorical style, but were well stored with scripture arguments, such as are rarely surpassed by any. He made a bold but humble appearance in the pulpit, and exhibited very clear views of the doctrines of the gospel. He displayed great ingenuity in communicating his ideas by metaphors and crude observations, which sometimes excited laughter in the irreligious and often would make the most serious Christian smile. He has been censured for this mode of preaching, yet he never failed to close his sermons with solemnity. Often therefore it happened, that shortly after laughing he would have his congregation shed-

ding tears. Elder Carrowan labored under great disadvantages in early life. His father having settled in a retired part of Hyde county, the people were very unenlightened, and being poor he received but a limited share of education. He could with difficulty read the scriptures correctly. He was very industrious, and hard labor was his lot from infancy to death. In the year 1811, he took the pastoral care of the church of South Mattamuskeet, and served them in that capacity until the year 1822, when he removed to the South Side of Pamlico Sound, between Goose and Oyster Creeks. He shortly raised up a church on that side, of which he had the pastoral care and so continued until his death; yet he attended his old church, and had the oversight of her as occasional pastor. There might be many interesting and amusing anecdotes recorded of this man, if we depended upon common report; but as we are admonished to be cautious of that, and not willing to be unnecessarily tedious, we give one instance of his zeal and firmness to the discomfiture of his enemies. When Elder Carrowan first began to preach considerably, he visited the church on Core Sound, Hunting Quarters. Previous to his visiting them, two Methodist preachers from Newbern had formed a considerable class at that place. Elder Carrowan in his ministration of the word pointed out an experience of grace, and proved successfully from the scriptures the true believer's baptism. It produced conviction, and many left the class and submitted to the ordinance of baptism by immersion. A young man from the neighborhood soon after went to Newbern, and the preachers being mortified at Elder Carrowan's success, hired him to take them down at the time of his next appointment, as they

said they were determined to confute the babblers. When arrived they found Elder Carrowan, who preached and authenticated and defended the gospel system both as to ordinance and doctrine with such success from the scriptures, that he whose lot it was to follow acknowledged that according to the present translation of the scriptures, Carrowan's doctrine could not be denied, but that they were not correctly translated from the original Greek; remarking that his brother could correct ninety-five passages and himself fifteen or twenty. An old Baptist sitting under him, not accustomed to hearing the holy scriptures thus treated, looked up and remarked, (instead of saying you are an emissary of the devil,) "you are an advisary of the devil; if the people feel disposed to hear you they can do so, but I shall go out." The old man retired and the people followed him, leaving the two Methodist preachers alone, who soon followed the crowd. The young man required remuneration for his services in bringing them down, which was promptly paid by one but refused by the other, on the ground that no chance had been afforded him to confound Carrowan. Truth being powerful, they were thus compelled to leave their flock willing captives to Baptist principles, and Carrowan the babbler not so badly confounded as they anticipated. Elder Carrowan was twice married. His first wife was a daughter of Foster Jarvis, of Swan Quarter; by her he had seven children, six of whom were alive at his death. His second wife was the daughter of Henry Carrow, of Mattamuskeet Lake; by her he had nine children, eight of whom were alive at his death. He possessed a strong constitution and enjoyed a great portion of health until about two years before his death. Notwithstanding a large,

helpless and expensive family, almost wholly dependent on his labor for support, yet while in health he travelled extensively and preached, visiting many of the sister churches. He was much better qualified for a gospel preacher than a disciplinarian, and travelling and preaching better suited his talents than taking the pastoral care of churches. He had large and attentive congregations in his own neighborhood, and the singular manner of his preaching generally insured full assemblies wherever he went. In private conversation he was entertaining and agreeable, and those who heard him might with propriety say, this man says what he believes and believes what he says. In his first religious exercises he was led to dig deep into his own heart, where he found such opposition and rebellion that when he obtained pardon he attributed it to sovereign grace alone; and this sentiment was so interwoven in his soul, that he earnestly proclaimed it to a dying world. Nothing appeared more disgusting to his mind, than to hear works and grace blended together as the foundation of a sinner's hope, and to hold forth the Lamb of God as a piece of a Saviour, or to consider the self-extensions of the natural man meritorious. Hence he delighted in proclaiming eternal love, unmerited favor, and matchless grace. How many mourners he has comforted and wiped the tears from their weeping eyes. How many careless and unconcerned sinners he has been the means of awakening. How many wavering minds he has established, and how many repentant sinners to whom his words have administered peace and consolation, can be only known at the great day of accounts.

In the summer of 1831, he was taken with a fever which confined him a short time, but the fever abating it was hoped that it was only a slight attack so common

in the low country. His health so much improved that he attended the Kehukee Association held at Flat Swamp in that year, and on Sunday was requested and preached from the stage from Joshua, vii. chap. part of 25th verse: "And Joshua said, why hast thou troubled us? The Lord shall trouble thee this day." His sermon was edifying and proved to be his last. He began to grow worse from that day, and it was with difficulty that he reached home, and it was soon discovered that his disease had changed to the dropsy, of which he never recovered. During his last sickness he employed much of his time in expounding the scriptures to his brethren and friends who visited him, exhorting them earnestly to contend for the faith once delivered to the saints. He rejoiced that he was able to bear his affliction with patience and fortitude, believing that he should shortly reach the heavenly mansions of the Lord. On the first Saturday in December before his death, Elder Carrowan was melted down in love and praise to the giver of all good, for his inestimable kindness in sparing him to witness the ordination of his brother George W. Carrowan and Asa Sawyer, respecting which he thus expressed himself: "I want words and a heart of more thankfulness to praise my kind Redeemer for sparing me to see him raise up even my brother in the flesh to go in and out before my old church, that he is so kind as to have already filled the vacancy my death will occasion." At that time a visiting brother in the ministry enquired the state of his mind and whether he regretted that his past life had been spent in proclaiming the doctrines of predestination and election, the effectual calling and the saints' final perseverance? To which he replied, "Those glorious doctrines were taught me of the Lord in the 28th year of my age, and I have no doubt they will be sacred in my latest hours. But I have to regret that I have been compelled to spend so much of my precious time in laboring for the support of my family, and thereby have failed fully to comply with that great command given me of the Lord, 'Preach my gospel to every creature.' But if it is the will of God to restore me to health, I intend that in future my days shall be spent in declaring to the world salvation through the merits of a suffering, dying and risen Redeemer." This great man of God conquered the last enemy and ascended to that rest that remaineth for the people of God on 31st Jan. 1832, aged 53 years, 6 months and 4 days.

A TABLE OF CHURCHES,

Now in the Kehukee Association, who were members in 1805, showing the number of members in each church for every year since that time: And of those who have been received since that period: the time when, the number of members they then contained: and for every year since:

No.	1805	1806	1807	1808	1809	1810	1811	1812	1813	1814	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824	1825	1826	1827	1828	1829	1830	1831	1832	1833
1																													
2																													
3																													
4	71	67	67	62	64	61	50	52	50	46	52	50	47	37	37	56	63	65	69	62	62	60	60	57	57	60	35	31	38
5	45	42	39	34	32	28	23	25	23	22	22	19	22	21	21	23	21	21	21	21	18	13	13	20	21	27	30	44	42
6																													
7	62	57	52	51	49	52	43	45	44	46	43	39	39	40	42	14	43	43	45	46	46	48	45	46	48	45	42	41	41
8																													
9	50	63	66	64	80	78	85	84	87	86	85	86	83	76	72	68	69	69	66	70	70	61	59	60	59	59	61	61	37
10	126	116	117	104	101	98	157	190	189	189	169	145	139	130	134	137	111	108	107	101	101	98	94	85	84	89	89	97	97
11	93	89	74	68	65	65	59	58	60	55	53	52	52	46	45	48	65	63	56	55	58	59	73	85	90	92	86	83	83
12															17	22	22	25	25	32	32	31	34	61	52	54	23	23	23
13																			33	42	35	36	31	34	34	68	27	17	17
14	118	114	97	95	91	87	80	76	71	74	68	66	66	56	63	61	64	80	70	72	90	114	93	90	97	95	100	94	89
15																													
16																													
17	48	44	41	47	41	45	73	68	78	87	94	103	116	98	91	100	107	108	113	126	114	122	135	142	140	138	141	132	132

17	92	92	74	74	75	73	84	102	98	97	94	91	73	77	87	87	72	73	74	72	77	69	66	66	66	68	66	67	70
18																													
19	113	119	106	97	89	76	77	72	69	66	63	74	76	72	72	83	79	81	87	98	103	101	100	45	93	97	90	90	90
20	30	30	30	31	15	17	16	26	26	23	22	19	19	19	17	18	17	16	23	23	24	32	55	63	64	61	64	61	63
21																													
22																													
23																													
24																													
25																													
26	62	58	58	90	94	94	26	22	29	30	29	24	24	22	22	22	22	22	22	28	31	38	32	32	33	25	25	21	19
27	60	60	32	128	123	125	152	187	191	190	181	181	154	102	106	103	102	98	126	30	33	29	33	69	85	104	113	90	85
28	90	85	74	64	57	51	42	40	42	41	35	32	29	39	58	62	64	60	61	72	117	141	89	91	75	84	82	81	80
29	46	42	44	47	46	39	37	36	35	23	32	31	31	31	28	35	39	43	46	48	43	46	43	37	56	48	46	42	24
30																													
31																													
32																													
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NAMES OF CHURCHES AND COUNTIES WHERE SITUATED.

- No. 1. Bear Grass, *Martin*.
2. Blount's Creek, *Beaufort*.
3. Cowenjoek, *Currituck*.
4. Conoho, *Martin*.
5. Conetoe, *Edgecombe*.
6. Concord, *Washington*.
7. Cross Roads, *Edgecombe*.
8. Cedar Island, *Carteret*.
9. Deep Creek, *Halifax*.
10. Falls of Tar River, *Nash*.
11. Flat Swamp, *Pitt*.
12. Frying Pan, *Tyrrell*.
13. Goose Creek, *Beaufort*.
14. Great Swamp, *Pitt*.
15. Hunting Quarters, *Carteret*.
16. Kehukee, *Halifax*.
17. Lawrence's M.H. *Edgecombe*.
18. Little Alligator, *Tyrrell*.
19. Morattock, *Washington*.
20. North Creek, *Beaufort*.
21. No. Mattamuskeet, *Hyde*.
22. Old Ford, *Beaufort*.
23. Picot M. H. *Martin*.
24. Powell's Point, *Currituck*.
25. Pungo, *Beaufort*.
26. Scuppernon, *Tyrrell*.
27. So. Mattamuskeet, *Hyde*.
28. Skewarkey, *Martin*.
29. Smithwick's Creek, *Martin*.
30. Sound Side, *Tyrrell*.
31. Spring Green, *Martin*.
32. Tarborough, *Edgecombe*.
33. Washington, *Beaufort*.
34. White Plains, *Beaufort*.
35. Williams's M.H. *Edgecombe*.

CHAP. IX.

History of the Churches, viz: Bear Grass, Blount's Creek, Cowenjock, Conoho, Conetoe, Concord, Cross Roads, Cedar Island, Deep Creek, Falls of Tar River, Flat Swamp, Frying Pan, Goose Creek, Great Swamp, Hunting Quarters, Kehukee, Lawrence's M. H. and Little Alligator.

WE now proceed according to our arrangement to give a short History of each Church now in the Association, using such information derived from the old History as is deemed material.

BEAR GRASS

Church is situated in the county of Martin, about seven miles south-west of Williamston. She was for several years a branch of the church at Skewarkey. A meeting house was built by the brethren and neighbors not far from a water course by the name of Bear Grass, from which the name was derived, and conferences were held and gospel ordinances administered for several years by Elder Joseph Biggs, pastor of the church at Skewarkey. In the year 1829, the members of the church at Skewarkey, convenient to this place, petitioned for dismission to form a constitution, which was granted, and Elders Joseph Biggs and Jeremiah Leggett constituted the church at this place with thirty members. She then called on Elder Biggs, who consented to serve her as an occasional pastor and continued to attend her until 1832, when from age and infirmity he declined. Two of her members, (viz:) Warner G. Bailey and William Whitaker have been permitted by the church to exercise their ministerial gifts. The stated meetings of this

church are the Saturday before the third Sunday in every month. This church is attended by Elder John Ward as occasional pastor.

BLOUNT'S CREEK

Church is situated in the county of Beaufort, on the south side of Tar River. She was formerly a member of the Neuse Association and obtained a letter of dismission, and was received a member of this Association in the year 1826, with 62 members. This church is without a settled pastor. She was served occasionally by Elder Green Carrowan before his death. The stated meetings of this church are the Saturday before the fifth Sunday in such months as have five Sundays.

COWENJOCK

Church is situated in the county of Currituck, and was originally a branch of the church in Camden. In the year 1780, (according to Asplund's Register,) she was constituted, but was without a settled pastor. Elders Jonathan Barnes and William Lurry were preachers in this church. She was attended and the ordinances administered by Elder Etheridge. This church was one of those who withdrew from this to form the Chowan Association. In 1821, Elder Jeremiah Etheridge had the pastoral care of this church, and was succeeded in 1823 by Elder Malachi Corball, who continued until 1825. During this time there were raised up in this church to the work of the ministry, brethren Joshua Bell, Samuel Tatum, William Doxey, and Benonia Trueblood, and there were some additions. On the 21st of August, Elder Samuel Tatum took the pastoral charge of this church at her request, and still continues in that office. There have also

been raised up to the ministry in this church, Foster Jarvis and Joseph Foster. In 1829, she adopted the Articles and Resolutions of the Kehukee Association against the prevailing errors of the day, for which she was much stigmatized. The Association to which she belonged having adopted Missionary projects and countenanced Masonic practices in the members of churches, many of her members were much grieved and she finally resolved to declare non-fellowship with them, and to attach herself to the Kehukee Association with whom she agreed. She accordingly petitioned and was received a member of this Association in the year 1830, with 92 members.

CONOHO (otherwise Log Chapel)

Church is situated in Martin county, and was formerly a branch of the church at Flat Swamp. She was dismissed and constituted in 1794. Shortly after she called on Elder Amos Harrell, (a member of the church at Sandy Run, Bertie county,) to take the pastoral care, which he accepted and continued her pastor for several years. After Elder Harrell's death, Elder Benjamin Joyner served her as pastor some time, and was succeeded by Elder Jonathan Cherry. Since his death she has been without a settled pastor, but has been and is still served by Elder William Hyman as occasional pastor. Her stated monthly meetings are on Saturday before the first Sunday in each month.

CONETOE

Church is situated in Edgecombe county, about eight miles south-east of Tarborough, and was formerly a branch of the church at Flat Swamp. While that church was under the pastoral care of

Elder Joseph Biggs, he attended this branch quarterly. After remaining as a branch for some time she petitioned for dismission to be constituted, which was done on the Saturday before the fourth Sunday in July, 1803, by Elders Joseph Biggs, Jonathan Cherry and Joshua Barnes. At that time the church gave Thomas Ross, one of her members, a call to take the pastoral care, which he did not then accept; but on Saturday before the fourth Sunday in September following, he was ordained by Elders Joseph Biggs, Jonathan Cherry, and Luke Ward, and received the pastoral care of the church in which he officiated until his removal to Tennessee. Since Elder Ross's removal this church has been without a permanent pastor, but is served by the neighboring ministers. Her stated monthly meetings are the Saturday before the third Sunday in each month.

CONCORD

Church is situated in Washington county. She joined this Association in the year 1810, with 58 members, dismissed from Scuppernong church. In the month of May, 1810, she was constituted by Elders Micajah Ambrose and Amariah Biggs. The church after being constituted called on Elder Ambrose to take the pastoral care of her, which he accepted and continues to officiate in that capacity until this time. The stated meetings of this church are the Saturday before the fourth Sunday in every month.

CROSS ROADS

Church is situated where two public roads cross in Edgecombe county, about eight miles from Tarborough. Part of the members of this church were formerly members of the churches at Flat Swamp and Conoho. This church was constituted on the

Saturday before the second Sunday in July, 1808, by Elders Joseph Biggs and Jonathan Cherry. On the same day Elder Cherry was called to take the pastoral care of her, which he accepted and continued in discharge of that trust until his death, in the year 1818. After Elder Cherry's death, Elder William Hyman was called to officiate as pastor, and continues in that office to this time. Their stated monthly meetings are the Saturday before the second Sunday in each month.

CEDAR ISLAND

Church is situated on an island of that name in Carteret county. She was constituted with about 37 members, dismissed from the church at Hunting Quarters. She is without any permanent pastor.

DEEP CREEK

Church (formerly known by the name of Coneconary) is situated in Halifax county. This church was originally constituted of members from neighboring churches. We think she never had any regular pastor. We understand and have reason to hope that she resists the Missionary projects and Armenian tenets of the day; and we indulge the pleasing idea, that she will shortly be visited with a divine shower of grace. Her regular meetings are on Saturday before the first Sunday in each month.

FALLS OF TAR RIVER

Church stands on the north side of Tar River, a short distance from the Falls, in Nash county, and is a very ancient and respectable church. She was one of the first churches that formed the Kehukee Association. From the best account that we can obtain, she was constituted on Swift Creek, by Elders C. Daniel and John Moore, in the year 1757. Whether constituted on the free will

or regular Baptist order, we are not able to say. Elder John Moore was her pastor for many years, while she was on the regular plan. In the year 1780, he took a dismission and removed out of the neighborhood. After this, Emanuel Skinner, a worthy member, being raised up and ordained in this church, officiated as pastor, but was never appointed by the church. In September, 1797, he took a dismission and removed to Cumberland, in Tennessee. In August, 1795, Elder Nathan Gilbert, an ordained minister, joined this church on a letter of dismission from the Scuppernong church, who supplied the place of Elder Skinner. In the year 1798, the church unanimously requested Elder Gilbert to take the pastoral care, but he did not accept it until the year 1802. He continued in the pastoral care until his death, on the 1st of August, 1808. A glorious revival took place in this church in 1802—80 members were added by baptism, and in 1803, 74 more were received. Eighty members were the same year dismissed to form a church on Town Creek. After the death of Elder Gilbert she called on Elder Joshua Lawrence.*

*A young minister, eminent for his gifts and zeal, ordained by Elders Burkitt and Read, at Fishing Creek, now Lawrence's meeting house, to take the pastoral care, which he accepted and thus became the successor of Elder Gilbert. In the course of a year or two a glorious revival succeeded under Elder Lawrence's ministry, so that he baptized as many as 22 at one time, mostly young men and women; and in two years there were upwards of 100 added to the church. As many as 150 members have been added to the church under Elder Lawrence's ministry, and we hope the day of God's visitation is again at hand, and the time of refreshment from his presence not far off. There have been since the constitution of this church 635 members of it. Eight ministers have been raised up in it, who became members by baptism, (viz:) Emanuel Skinner, Jordan Sherrod, Lewis Wells, John Atkinson, Elisha Battle;

The meeting house is very large and commodious. There have been and still are many very respectable members of society here, especially the family of the Battles, and the memory of those gone will always be dear to this church and to all their acquaintances. Her regular meetings are the Saturday before the first Sunday in every month.

FLAT SWAMP

Church is situated in the county of Pitt, near the line that divides it from Martin, not far from a Swamp of that name. About the year 1766, the spirit of the Lord began to breathe upon some of the dry bones in the valley of Flat Swamp and the Conetoe settlements, and several persons were seriously impressed with the importance of religion, and accordingly an invitation was given to Elder Jonathan Thomas (pastor of the church at Toisnot, Edgecombe) to visit them, which he did and preached successfully for some time. His labors were blessed and numbers embraced the doctrines of free grace. Several persons were received and baptized, and became a branch of the church at Toisnot. In the year 1771, Elder Thomas informed them that he thought they were ripe for constitution, prepared a plan and set them on the business, which was nearly effected when Providence put a stop to it by calling this great man of God out of time and removing him to his eternal rest. In the beginning, however, of the year 1776, this church was constituted with the assistance of the father and brother of the deceased minister; and at the same time John Page, one of her members, was ordained to the administration of gospel ordinances. Elder Page took the pastoral care of the

Jesse Andrews, Dr. John Gilbert, son of Elder Nathan Gilbert, and Josiah Crudup—the four last of whom were baptized by Elder Lawrence in the revival,

church, and labored with great zeal and success. Shortly afterwards a branch of this church was established at Skewarkey, in Martin county; another at Great Swamp, in Pitt county; another at Conoho (Log Chapel;) and afterwards one at Little Conetoe, Edgecombe county. In the year 1787, the branch at Skewarkey petitioned for dismissal to be constituted, and after some delay it was granted in 1794. The branch at Conoho petitioned for dismissal for the same purpose, which was granted in 1795. Sometime previous to this the church had experienced great difficulties; as the love of many began to wax cold, it gave an opportunity for the enemy of souls to sow seeds of discord among them. The church still continued at ebb tide, while errors were spreading and extending in the doctrines of Armenianism and Universalism. There were no ingatherings for several years, and the Lord was pleased to call their pastor to his rest in 1795; and although there had been raised up in this church several preachers, yet at this time she was entirely destitute of ministerial gifts. In this destitute situation she raised her cries to the Lord to send forth laborers, or to raise up one to go in and out before her. We think the Lord in answer was pleased to send them Elder Joseph Biggs, (who had been lately received a member of the church at Skewarkey.) The church gave him a call to take the pastoral care in February, 1796, but according to his request ordination was deferred until February 1797. The church being in a cold state and abounding with disorders, there were no additions, many excommunications, very little decorum, and conferences very thin. Often did her young pastor sit in conference with only seven or eight members. The few that did attend

endeavored to stir the rest up to a sense of their duty, but their labors proved almost unsuccessful, and often did their pastor have reason to cry, "My leanness, my leanness, and who hath believed our report;" and would seriously think of giving over the pursuit. But being preserved and supported by an invisible hand, he held on his way through many trials and sore conflicts, looking unto the Lord and hoping that God's time to favor Zion was not far distant. He was a means to prevail on some of his brethren (members of different churches) to visit each other and pray with and for one another, and Zion's God at last heard their cries. In the latter part of the year 1800, there were several added to the church, and the work gradually progressed until the spring and summer of 1801 and 1802, when the gates of Zion truly seemed to be crowded with converts. In order to hear all that were desirous to tell what they thought the Lord had done for their souls, and who wished to offer for membership, the church found it expedient to divide and sit in two different places in the meeting house at the same time; and surely the cry of heaven-born souls was then heard in the camps of Israel. The congregations were now much crowded, and the convicted from all quarters were calling on the ministers to pray for them. This church in about three years had an addition of about 142 members. Elder Biggs served her about ten years, then took a dismission from her and received the pastoral care of the church at Skewarkey. Shortly afterwards, Elder Luke Ward joined this church on a letter of dismission from the church at Skewarkey, and became her pastor and continues in that office until this time. The regular meetings of this church are the Saturday before the first Sunday in every month.

FRYING PAN

Church is situated in the county of Tyrrell, near a place called the Frying Pan, on the waters of Alligator River. She was formerly a branch of the church at Mattamuskeet, then under the care of Elder John Bray. After Elder Bray left this branch, church discipline was little attended to and the members retained only so much of the externals of religion, as to call each other brother and sister. Many members fell into gross sins, so that it could not be said that they retained the fellowship of the truly pious. When this branch was first gathered Robert Sawyer became a member, and being destitute of a minister he exercised his ministerial gifts in public. Sometime afterwards he walked disorderly and was not fellowshipped by many of the brethren. Church discipline was finally dispensed with. In this cold time of religion John Richardson and wife had reason to hope that they had experienced a change from nature to grace, and believed it their duty to be baptized, but no opportunity offered. Brother Richardson, however, used to read Whitfield's sermons to his neighbors. About the year 1810, a Baptist preacher from Hyde county, by the name of Zepheniah Sawyer, visited this neighborhood; and advised those members that desired it, to unite together as Christians should. They adopted his advice, formed a conference, and opened a door for the reception of new members, when brother Richardson and wife related their experiences and were received and baptized. After this they with some others petitioned the church in Hyde county, of which they were members, for dismissal to form a constituted church in this neighborhood. The same was granted, and this church was constituted by Elders John Bowin and Zepheniah Sawyer. El-

der Sawyer then took the pastoral care of her. After this the aforesaid Robert Sawyer commenced preaching again, and shortly after was ordained to the administration of gospel ordinances, but soon died. Brother Richardson soon after being baptized commenced preaching and was afterwards ordained by Elders Green Carrowan and James Ambrose. After the death of Elder Zepheniah Sawyer, this church was successively attended by Elders John Sawyer and James Ambrose. Under the ministry of the two last Elders, a considerable addition took place. In the year 1812, this church became a member of this Association. She had then about 48 members, and has been on the decrease ever since. Elder John Richardson attends her as occasional pastor. During the year 1830, some Baptist ministers came into this neighborhood proposing to establish new inventions under the cloak of religion, which produced great strife and contention and caused several excommunications from this church. This unhappy cause of confusion has not yet become extinct. The stated meetings of this church are the Saturday before the third Sunday in every month.

GOOSE CREEK.

This church is situated on a creek of the same name in Beaufort county, on the south side of Tar River. She was raised up through the instrumentality of Elder Green Carrowan, who removed into this neighborhood from Hyde county. He collected a few followers of the Lamb, who united in church fellowship and a church was constituted in the year 1823, with 17 members. She then called on Elder Carrowan to take the pastoral care of her, which he accepted and continued to officiate therein until his death in 1832. The stated meet-

ings of this church are the Saturday before the third Sunday in every month.

GREAT SWAMP

Church is situated in Pitt county, about four miles north of Greenville. She was formerly a branch of the church at Flat Swamp, and was called the Tar River branch. Upon petition she was dismissed in the year 1795, and shortly afterwards constituted and took the name of Great Swamp, from a certain water course not far off. She called on Elder Noah Tison (who had before been ordained on the itinerant plan) a member of the church at Red Banks, in said county, to take the pastoral care, which he accepted and served them until his death. He was a man much under bodily affliction, yet she was not neglected among the families of Israel; for by the zeal of the pastor and others, the word was preached and the ordinances administered duly. After the death of Elder Tison, the church called on Elder James Ewell to take the pastoral care, who served them for several years. Since his death she has been served by Elder Luke Ward for some time while living convenient, and at present the office is supplied by Elder Atkinson.

HUNTING QUARTERS.

This church was constituted in the year 1832, with about 90 members, dismissed from other churches. There have been some since dismissed from this church to form a church on Cedar Island. She is without a settled pastor. This church is situated in Carteret county.

KEHUKEE.

This church lies in Halifax county. She was gathered and constituted with some members who had been received and gathered on the free-will

plan. Upon being visited by Elders Vanhorne and Miller, she was established on the regular order and joined in covenant in the year 1755. She was under the care of that eminent servant of our Lord Jesus Christ, Thomas Pope. After the death of Elder Pope, she was under the care of Elder Meglamre for some years. Elder Meglamre removing to Sussex, in Virginia, resigned the pastoral concern to Elder William Burgess, who was raised in Camden county and called to the ministry while in that church. He was brother to the famous John Burgess, of that place. Elder Burgess continued for a few years to officiate as pastor, and until he was called home to rest from his labors. The church had now grown very cold and by reason of deaths, excommunications and removals, was greatly decreased in number. Elder Silas Mercer occasionally attended her meetings. After his removal to Georgia, she was for a while attended by Elder Joshua White. After his removal to the west, Elder Lemuel Burkitt visited her. Since his death she has been attended by Elder Joshua Lawrence. This church has gone through sundry revolutions, as may be seen from the minutes of this Association; and although she has been blessed with many pious members and some able ministers, and it being the place where the Association was first held and from which the name was derived, yet she has been so greatly reduced at some periods, that it was with difficulty conferences could be held; yet it is to be hoped that a rich harvest is in store for her, and that Elder Lawrence's efforts may be succeeded by a numerous ingathering. When this Association was first held at Kehukee, it was the third Baptist Association in the United Colonies. This church is situated on Kehukee creek, not far from Norfleet's ferry, on

Roanoke River. Her stated monthly meetings are the Saturday before the third Sunday in every month.

LAWRENCE'S MEETING HOUSE.

This church was formerly a branch of the church at Kehukee, but was constituted afterwards; yet until the year 1805, they were both represented together in the Association; but a committee appointed in 1804 to inquire into its standing, it was found to have been a constituted church for many years. She at that time joined the Association as a new member, and was under the pastoral care of Elder Joshua Lawrence. When she joined the Association she consisted of ninety members, but by dismissals for new churches, deaths, removals, and excommunications, she has been reduced in numbers. Her pastor shows his zeal and faithfulness in opposing the new inventions of the day, or any other system different from the good old way prescribed in the scriptures of truth. This church was formerly called New, or Cotten's, meeting house, and is in Edgecombe county. Her stated monthly meetings are the Saturday before the fourth Sunday in every month.

LITTLE ALLIGATOR.

This church is situated in Tyrrell county, on Little Alligator River, or creek, to the east of Columbia, on Scuppernong River. She was constituted in the year 1824, of members dismissed from Scuppernong church, by Elders Micajah and James Ambrose, and joined this Association in 1826, with about 20 members. She has had to excommunicate some of her members for advocating the new Missionary projects of the day, to the disturbance of the peace of the church; but we hope these sources of discord will be of short dura-

tion, and that brighter days are in store for her. Elder James Ambrose served this church for several years as an occasional pastor, and since his death Elder Micajah Ambrose has attended her.

CHAP. X.

Continuation of the History of the Churches, viz: Morattock, North Creek, North Mattamuskeet, Old Ford, Picot meeting house, Powell's Point, Pungo, Scuppernong, South Mattamuskeet, Ske-warkey, Smithwick's Creek, Sound Side, Spring Green, Tarborough, Washington, White Plains, Williams's meeting house.

MORATTOCK

Church is situated in Washington county, near a creek of the same name, and near Plymouth, on Roanoke River. This church was first gathered through the instrumentality of Elders Silar Mercer and John Page, and they were succeeded by Elder Martin Ross. A few were connected in church relation, but like many other churches, she had some very unworthy members, which were very troublesome and proved to be a fatal stroke towards her downfall; for she in a little time became extinct. But a few of her members who delighted in church fellowship, became members of the church at Ske-warkey, (altho' a great distance) then under the pastoral care of Elder Martin Ross. They endeavored to attend there quarterly for some time until 1791, when they petitioned the church for dismission to be again constituted, which was granted. They were united in a small body, and through a long tedious night of coldness and spiritual darkness, this church had to appearance only a name to keep her alive. She was attended then by Elder Ross

and until his removal to Yoppim, and was succeeded by Elder Amariah Biggs. But in the years 1801 and 1802 she experienced some refreshing showers and some additions, so that she called Elder Amariah Biggs to take the pastoral care, which he accepted and took a letter of dismission from the church at Scuppernong and joined the church and continued to officiate as pastor until his death in 1827. Since Elder Biggs' death, she has been without a settled pastor. She is though served by Elder Micajah Ambrose. Her stated monthly meetings are the Saturday before the third Sunday in every month.

NORTH CREEK.

This church lies near North Creek, in Beaufort county. Near this place there formerly was a church of the free-will order, of which Elder Winfield was pastor; but it was the will of divine providence that the gospel of the free grace of God in Christ Jesus should be preached here, and many persons embraced the truth and were constituted into a church. Elder James McCabe took the pastoral care and continued in that office until his death in the year 1807. This church was formerly called Pungo, but the name was altered to North Creek. For many years past she has been under the pastoral care of Elder Lemuel Ross. —Some years ago, as may be seen from the minutes of this Association, she got into difficulties and the Association appointed a committee to visit her and endeavor to restore peace and harmony among her members. It was thought by many that the labors of this committee would prove abortive; but we have reason to hope that their efforts have proved successful, and that she has now settled down in love and tranquillity. Her stated

monthly meetings are the Saturday before the fourth Sunday in every month.

NORTH MATTAMUSKEET

Church is situated in Hyde county, near Mattamuskeet Lake. There had been a church established at this place some years past, but became extinct. Lately the former members, with some from South Mattamuskeet, have united and been constituted and recently joined this Association. —She is now under the pastoral care of Elder Asa Sawyer.

OLD FORD

Church is situated in the county of Beaufort, about six miles north of Washington, and was constituted of members dismissed from the churches at Tranter's Creek, Smithwick's Creek and Washington, in the year 1828, by Elders Joseph Biggs and Jeremiah Leggett, with upwards of 20 members. This church has no settled pastor. Elder Leggett agreed to attend them as an occasional pastor, but he having become enamoured with the Armenian tenets, now too prevalent, produced discord in the church and consequently a division. The conduct of those who have departed from the Articles of Faith on which the church was constituted, has been disapproved this year by the Association. The little few who still adhere to the good old way represent themselves in the Association.

PICOT MEETING HOUSE.

This church is situated in the county of Martin, about seven miles below Williamston. She was for some time a branch of the church at Skewarkey, and was attended by Elder Joseph Biggs. Church discipline was attended to and gospel ordinances administered, and when ripe for constitu-

tion she petitioned the church for dismissal to form a constitution, which was granted. She was constituted in the year 1827, by Elders James Ross and Joseph Biggs, with upwards of 50 members, and joined the Association the same year. She called on Elder Biggs to serve her as occasional pastor, which he accepted and continued to attend her until about the year 1831. James Hinson, one of her members, has received permission from the church to exercise his ministerial gifts. She is lately attended by Elder Micajah Perry. Her stated meetings are the Saturday before the third Sunday in every month.

POWELL'S POINT.

This church is situated in the county of Currituck, and is of long standing. She was formerly a member of the Chowan Association, but in consequence of the course pursued by that Association, in approbating practices which she considered improper and inconsistent with the correct rule of conduct, she resolved to withdraw from that Association. She accordingly done so, and in 1831 applied for admission and was received a member of this Association with about 20 members. This church is destitute of a settled pastor, and is treated with contumely by many of those from whom she has withdrawn; yet she may and does anticipate the realization of that promise which secures blessings to those who continue faithful in contending for the true faith and practice.

PUNGO

Church is situated near the head of Pungo River, in Beaufort county. She was constituted in the year 1824, with members dismissed from North Creek church, and joined the Association in 1825,

with 15 members. She has been troubled with the preaching of the new doctrines of general atonement, &c. which has produced some dissension among her members, and to restore peace and harmony she has been compelled to excommunicate several members. She is without a pastor, and although she has but few members yet among them are some who earnestly contend for the faith once delivered to the saints. This church is surrounded with water courses and swamps, and consequently is not often visited by travelling ministers.

SCUPPERNONG

Church is situated in Tyrrell county, not far from Scuppernong River. Some of the first ministers of our order who preached in this part of the Lord's vineyard, were Elders John Page, John Stancill, and Silas Mercer, and their labors were blessed. Several persons were baptized, formed into a church and constituted about the year 1785. Sometime afterwards Elder Nathan Gilbert, one of her members, preached for her. Elder Amariah Biggs had the pastoral care of this church for some time. About the year 1802, he took a letter of dismission from her and became pastor of the church at Morattock. She was then for many years without a settled pastor, but was frequently served by Elders Amariah Biggs, James Ambrose, and Micajah Ambrose. By dismissions for new churches her number has been much reduced. Recently the Lord has raised up one of her members to the work of the ministry by the name of Joseph Barnes, whose gifts are promising and who has taken the pastoral care. While this church was in a cold and reduced situation the meeting house went to decay, but it is now repaired and the prospect of better times in religion seems flattering. She is troubled considerably with Mis-

sionary and Armenian Baptists, but it is hoped that this old church by her young members will earnestly contend for the faith once delivered to the saints.

SOUTH MATTAMUSKEET.

This church is situated in Hyde county, near a Lake of that name. The manner and by whom this church was gathered we have not been informed, but in the year 1802 she was under the pastoral care of Elder William Carrowan, and consisted of about 60 members. We learn that after the death of Elder Carrowan, she was served by Elder John Bray. Elder Green Carrowan, son of Elder William Carrowan, was raised up to the ministry in this church and ordained to the administration of gospel ordinances. He took the pastoral care of her and continued in the discharge of that office until he moved into Beaufort county and gathered a church on Goose Creek. Lately she is supplied with preaching by Elder George W. Carrowan, brother of Elder Green, who is a young man of promising talents, and has accepted the pastoral care. Her stated monthly meetings are the Saturday before the first Sunday in every month.

SKEWARKEY.

This church is situated in the county of Martin, about one and half miles from Williamston. She was originally a branch of the church at Flat Swamp, then under the care of Elder John Page, who visited this branch for several years, and under whose ministry the cause of religion flourished. Sometime afterwards the Lord called to the work of the ministry Martin Ross, one of the members of this branch. The members subsequently petitioned the church for dismissal to form a constitution. After some delay it was granted, and

she was constituted by Elders Lemuel Burkitt and John Page, and her young preacher ordained in 1787. For several years she had some additions, but like other churches a time of coldness came on and she experienced a considerable portion, altho' her pastor served her regularly and preached a great deal elsewhere. About 1791, some members in the neighborhood of Morattock, petitioned for a letter of dismission to form a church at that place. In the year 1796, Elder Ross took a letter of dismission to join the church at Yoppim, and at the same time Joseph Biggs, a young member, took a letter of dismission to join the church at Flat Swamp. It was with reluctance they were granted, as she was then stripped of ministerial gifts. She therefore groaned under her afflictions until the kind hand of Providence favored her in raising up Elder Luke Ward, a member of said church, to the work of the ministry. In the year 1799, he was ordained by Elders Joseph Biggs and Amariah Biggs. The Lord has been pleased to raise up to the work of the ministry many in this church, (viz:) Martin Ross, Aaron Spivey, Joseph Biggs, Luke Ward, Abram Tice, Harrell Cherry, John Bennett, James Daniel, John Tice, and John Ward. In the year 1803, thirty-four members were dismissed from this church to form one at Smithwick's Creek, and about the same time about 20 more were dismissed to form a church at Tranter's Creek. In the year 1827, she dismissed about 50 members to form a church at Picot meeting house, and also upwards of 20 members to form a constitution at Beargrass. About the year 1806, Elder Luke Ward took a letter of dismission and joined the church at Flat Swamp; and about the same time Elder Joseph Biggs joined this church on a letter of dismission from the church at Flat Swamp,

and took the pastoral care in which he continues to officiate up to the present time. After Elder Biggs took the pastoral care, the church was in a very cold condition and much reduced in numbers. By death she had lost her deacons and clerk, and Elder Biggs had to officiate as minister, deacon and clerk. In the year 1816, this church experienced some additions and continued more or less for many years, yet at present religion in her bounds is rather dull, but it is hoped may ere long be revived to the benefit of many. Although many ministers have been raised up in this church, yet Elder Biggs is now destitute of assistance except by Elder John Ward, who was not long since ordained. The stated meetings of this church are the Saturday before the second Sunday in every month.

SMITHWICK'S CREEK

Church is situated in the county of Martin, between Williamston and Washington. She was formerly a branch of the church at Skewarkey and was attended by Elder Joseph Biggs. The meetings were held at the house of brother Joshua Robason, where several members were received and baptized by Elder Biggs. A sufficient number having been received, they petitioned the church for dismission to form a constitution, which was granted and they were constituted into a church at brother Robason's. About the year 1803 or 1804, they built them a meeting house on Hay's branch, between two prongs of Smithwick's Creek, from which the church derived her name, and called on Elder Joseph Biggs to serve them as occasional pastor, which he consented to do until about the year 1820. Abram Tice, a member of this church, exercised a ministerial gift but was never ordained to the administration of gospel ordinances. Some years past, Hosea Lanier, a member of this church,

after preaching several years, was ordained by Elders Joseph Biggs and Luke Ward; and although the church requested him, he never consented to take the pastoral care of her. He however served her in preaching and administering ordinances until about the years 1827 or 1828, when he took a letter of dismission from her and removed to the State of Tennessee and settled on Hatchie River. A few years past Humphrey Stallings and Micajah Perry, both members of this church, commenced preaching, and being approved of by the church, they were at her request ordained on the itinerant plan by Elders Joseph Biggs and Lemuel Ross. This church, since Elder Lanier left her, has been served by Jeremiah Leggett as occasional pastor, and for two or three years past unhappy differences have taken place, he having embraced the Armenian tenets and with the assistance of others led several of the members into error. A division accordingly took place in the church, and the number who still adhere to the creed and Articles of Faith on which she was constituted, represent themselves in our Association. The others may be truly considered "without form and void." The stated meetings of this church are the Saturday before the fourth Sunday in every month.

SOUND SIDE.

This church is situated in Tyrrell county, on Albemarle Sound, from which the name is derived. She was constituted mostly of members from Scuppernon church in the year 1824, by Elders Micajah Ambrose and James Ambrose. She joined the Association the same year with 27 members. She called on Elder James Ambrose to take the care as occasional pastor, which he accepted and continued to serve her until his death, which took place in the year 1830. Since his death she

has been attended by Elder Micajah Ambrose as occasional pastor. This church has had her peace much disturbed by Missionary agents and Armenian Baptists.

SPRING GREEN

Church is situated in Martin county, about nine miles north-west of Williamston. She was constituted in the year 1811, with about 17 members, who were dismissed from some of the adjacent churches. Shortly after her constitution she called on Elder William Hyman to serve her as occasional pastor, which he accepted and continued to do until John Tice removed into the neighborhood of this church and became a member thereof, on a letter of dismission from the church at Skewarkey. He had been preaching for some time by permission from the church at Skewarkey, and after joining this church she called him to take the pastoral care, which he accepted and was accordingly ordained to the administration of gospel ordinances. In the year 1828, however, he was excommunicated for immoral conduct. He subsequently applied for restoration but was not received, and he then removed to the southward where we understand he is attempting to preach. Since his expulsion the church has been served in preaching and the administration of gospel ordinances by Elders William Hyman, Luke Ward, and Joseph Biggs. The stated meetings of this church are the Saturday before the fourth Sunday in every month.

TARBOROUGH

Church is situated in the town of Tarborough, in the county of Edgecombe. For a number of years before the constitution of this church, the people of this place were much blessed with the preaching of the gospel by ministers of several denominations. A few Baptists resided here and an attempt was

made by that eminent servant of Christ, Elder Nathan Gilbert, to form a church, but he failed in consequence of not procuring the consent of but two or three members to leave the churches to whom they belonged. Subsequently Elder Joshua Lawrence frequently visited this place and preached. About two years before the constitution of this church, Elder Lawrence has been heard to say that he was powerfully impressed with this passage of scripture: "And God is able of these stones to raise up children unto Abraham." He renewed his ministerial exertions and commenced preaching here monthly, and shortly after this the church was formed. She was constituted with only six members, on the 7th of February, 1819, by Elders Joshua Lawrence, Martin Ross, Thomas Billings, and Thomas Meredith. Elder Lawrence consented to preach for them, and in a few years by letters of dismission from other churches and baptism her number increased to about 40 members. The church enjoyed great peace and harmony, mutual love and fellowship. When Elder Lawrence first preached at this place, he found some difficulty in procuring a house for public worship; frequently having to preach in a joiner's shop belonging to Mr. McWilliams, and at other times in the Academy. This, however, was obviated by the liberality of the brethren and citizens of the place, who contributed to the erection of a meeting house. The brotherly love of this church was, however, subjected to an unhappy concussion, which we fear will never be restored among the members composing her at that time. About 1826 or 1827, serious threats were made against Elder Lawrence's life, and he was warned by two or three messages in one week not to come to town the succeeding Saturday to his appointment, as his life would be in danger. He, however, went and preached to

the church and people, speaking his mind freely, and followed the direction of Jesus, "When they persecute you in one city flee you into another;" and as Paul and Barnabas shook off the dust of their feet, and departed. Elder Lawrence then left the church for six or eight months, to the great grief of many and has never preached in that meeting house since. During the time Elder Lawrence absented himself, the church called on Elder P. W. Dowd, of Raleigh, to preach for them. The difficulties in this church arose in consequence of some of her members, with some of the visiting ministers being members of the Masonic Society, frequenting the Lodges and parades to the grief of many of the pious followers of the Lamb. And another great source of discord was the course pursued by Missionary advocates. In a short time parties were formed, and the most unpleasant occurrences took place. The advocates of the new system and inventions, thinking themselves strong enough, took charge and possession of the new meeting house which had been erected, and excluded those who were opposed to their measures. The members adhering to the old rule of practice, (to wit:) the scriptures, and discountenancing any scheme that conflicted with it, assembled at the old meeting house and acting in a church capacity called on the others as having acted disorderly; which they refused to attend to, and they excommunicated several of them from the privileges of the church. Those who assembled at the new meeting house assumed the same authority, and dealt with the others in the same manner. The latter, we understand, has become a member of the Neuse Association, finding, we suppose, kindred spirits there; while the former still represents herself in the Kehukee. Both cannot be legitimate churches, and awful must be the curse that awaits those

who have severed the unity and brotherly love of this church. Elder Lawrence attends the old church.

WASHINGTON

Church is situated in the town of Washington, in the county of Beaufort. She was constituted with about 27 members from the church at Tranter's Creek, in the year 1822, by Elders Joseph Biggs and Jeremiah Mastin, and joined the Association the same year. At the time of her constitution, she called on Elder Mastin (he having been before ordained on the itinerant plan) to take the pastoral charge, which he accepted and officiated therein until his death in 1825, at which time she consisted of about 60 members. Since the death of Elder Mastin she has had no settled pastor. She has a branch about six miles below Washington, called the Beaver Dam, where most of her members attend and the business of the church is transacted. In this branch brother Miles Everitt has been raised up to the ministry, and has been ordained to the administration of gospel ordinances on the itinerant plan. He has since taken a letter of dismission from this church and become pastor of the church at White Plains. The monthly meetings of this church are the Saturday before the third Sunday in every month.

WHITE PLAINS.

This church is situated in the county of Beaufort, between the towns of Washington and Plymouth. She was constituted of members dismissed from the branch of the Washington church at the Beaver Dam. She called on one of her members, Miles Everitt, who had been ordained on the itinerant plan, to take the pastoral care of her; which he accepted and still continues in that office. She was received into the Association in the year 1828,

with about 20 members. The stated meetings of this church are the Saturday before the first Sunday in every month.

WILLIAMS'S MEETING HOUSE.

This church joined the Association in the year 1809, with 35 members, and is situated in the county of Edgecombe. This church was originally called Prospect Chapel, but in the year 1811 it was thought best to remove it to another situation, and it was then called Williams's meeting house, the land having been given by Mr. John Williams. This church was constituted on Thursday before the fourth Sunday in August, 1804, by Elders Moses Bennett and Philemon Bennett, with members dismissed from Fishing Creek. After being constituted, she called Elder Philemon Bennett to serve her as occasional pastor, which he accepted and attended her until the year 1820. Under Elder Bennett's ministry she experienced prosperous times, and in 1811 a revival took place in this church and about 110 were added by baptism. After this revival she continued stationary for several years. There have been two brethren members of this church who have exercised their ministerial gifts in public, (viz:) John George and James Ellanor, but the church did not think proper to encourage them much; although the former particularly was very remarkable for a pious and exemplary life. After Elder Philemon Bennett failed to serve her, she called on Elder Mark H. Bennett to attend her as occasional pastor, which he consented to do and has continued to officiate in that capacity to this time. The number of white male members in this church are few. Her stated meetings are the Saturday before the third Sunday in every month.

SUBSCRIBERS' NAMES,

And Counties where residing.

BEAUFORT.		
Able Wel	Singleton David	Batts Lucy
Bailey Richard	Smaw William 6	Bennett Mark 12
Bailey Thomas A	Wallace Levin	Bond Lewis
Barrow Frederick D	Wilkerson Jacob 2	Bradley David 4
Barrow Thomas 2	Wilkerson John	Bradley James
Barrow William T	Wilkins William	Bradley Willis
Blount Henry 3	Wilkinson Daniel	Brady Sarah
Blount —	Wilkison Aaron	Brake Daniel
Carter Solomon	Wilkison Hosea	Brake Dorris
Cerms Jacob	Wilson Mercer D 6	Brown Reuben
Clark Joseph H	Windley John	Bryan Robert
Clark Samuel 3	Wolles Jonathan	Bynum Turner
Cousins John		Carney Richard
Crowell William	CARTERET.	Cherry Lunsford R
Culpepper William	Daniels Josiah	Cherry Theo
Davis Henry L	Daniels Randolph	Cherry Thos B
Davis Henry Jr	Davis John	Cobb Eaton
Davis John R 3	Day Thomas 12	Cobb John
Davis Richard	Goodwin Wright	Cobb Ollen
Dean Jesse	Robards John	Cotten Randolph 2
Everitt James G	Robason Thos Sen 6	Crisp Whitley
Everitt Miles	Robertson Thos 3	Cutchin Norfleet
Gaskol Noah 6	Smith William Jr	Daniel John H 6
Gorham G	Styron John	Daniel J P
Graidles Redden	Styron Jorge	Dicken Ben
Haborn John	Styron Lemuel	Eagles R T
Hardison Hance	Styron Richard	Ellinor James
Harris Geo	Styron William	Ellinor Josiah
Hodges James		Ellis Jonathan
Hodges John	CURRITUCK.	Ellis E H
Hollowell Michael	Baxter Joshua	Everett Silas
Hooten John A	Melson James 12	Freeman Josiah
Jacson Isaac	Spence Carey	Garrett Henry W
Jordan John S	Tatum Maxamiliana 4	Garrett John
Leggitt John A		Gatlin Thos D
Oden Asa	EDGECOMBE.	George James
Perry William	Armstrong Gray 2	Glover John
Price William	Atkinson Theo	Gray Etheldred
Price William H	Barlow A K	Hardy Jordan
Ratcliff William	Barnes John W	Harrell Cathedral
Ross Lemuel	Barnes Reddick	Harrison Richard
Ross Martin	Barron James	Hines Peter
Simpson Isaac	Battle Joseph S 18	Hays Jesse
	Batts Benjamin	Horne Caswell

Hopkins Daniel
 Hopkins George W
 Hopkins Henry A
 Hopkins Jarrett
 Hopkins William D
 Howell Brittain
 Howell Irvin
 Johnston Catharine
 Johnston Henry
 Jones Frederick
 Jones James
 Killebrew G W
 King Coffield 6
 King Sarah
 Knight C C
 Knight Gariot
 Knight James
 Knight Jesse C
 Knight Jordan
 Knight Peter E
 Knight Willis
 Knox Henry
 Lawrence's M H 12
 Lawrence Joshua 12
 Lawrence Josiah
 Lawrence Peter P
 Leggett Noah
 Leigh William C
 Lewis Richard H
 Little Frederick
 Long William R 2
 McDowell Patrick
 Mercer John
 Mercer William
 Moore John R
 Morgan Henry
 Parker Weeks Jr
 Pender Elizabeth
 Pender Joshua
 Pender William
 Petway William D
 Philips James J
 Pippen Jos Jno 12
 Pitt Jo P
 Pitt John
 Porter Benjamin P
 Porter Ely 12
 Price William
 Richards Danford
 Savage Lemuel

Savidge Alston
 Sessums Nathan
 Sharpe Benjamin
 Shirley Geraldus
 Shirley Mrs
 Sorey Robert 2
 Stallings James 2
 Stallings Jesse
 Staton Roderick
 Staton Winfield D
 Thigpen Job
 Thigpen William 6
 Thomas Wilson
 Ward Luke 6
 Weaver Benjamin
 Weddell Matthew
 Wiggins Elisha
 Wilkins John W
 Wilkins Willis
 Wilkinson Benjamin
 Wilkinson Charles
 Willesford Meedy
 Williams David
 Wooten William

HALIFAX.

Applewhite Elisha
 Atkinson Joel
 Bass John
 Bell John
 Bell John B
 Bishop Arthur
 Bishop John
 Brewer Turner
 Dew Allen
 Dicken L B K
 Godwin Thomas
 Gray Thos W
 Higgs Joseph
 Higgs Sarah
 Higgs Willie
 Kea John
 Lyon H L
 Moran Henry
 Pender James
 Pittman Dempsey
 Pittman F R
 Pore Eli
 Powell Jos J W
 Rutland Turner

Shield Charles
 Shield John
 Stampire John A
 Staton Baker
 Webb Willis
 Whitehead William
 Young General
 Young James

HYDE.

Allcock William
 Bell Ebenezer
 Benson Carrowan
 Berrie Ezekiel
 Berry John
 Boomer William
 Bradie Peter
 Bridgman Green
 Bridgman Joseph
 Bridgman Lancaster
 Bridgman Thomas 2
 Carrowan Marian
 Carrowan Wash'n 2
 Cridle Daniel
 Cutreall William
 English Bryan
 Fodry Hugh H
 Garkins Benj
 Gaskill Cory
 Harcklin Andrew
 Harris Cason
 Harris Ezekiel
 Harris Josiah
 Harris Zabez K
 Hudson Elijah
 Jarvis A B
 Jarvis Julia
 Jarvis Lydia
 Jordan John
 Lucas Jesse B
 Mason Allen
 Mason John
 May Jos S
 Maye Joseph D
 McGownd James
 Midgett Levy
 Moore Nancy T
 Moore R M G
 Neal Willis
 Rose Reuben

Sadler Samuel
 Sadler Thomas
 Swindell A B
 Swindell Emery
 Swindell Wade Jr
 Tooley George Sen
 Tuley Ormond
 Windley Timothy

MARTIN.

Airs Richard
 Bailey Warner G
 Barden John
 Biggs Daniel 2
 Biggs Joseph D
 Biggs Thomas
 Biggs Warren
 Bowers Lewelling
 Bryan John 2
 Davis Elizabeth
 Gray William
 Green Malachi
 Griffin Matthew
 Haislep John
 Hassell C B 6
 Heathcock Burrell
 Howell Levi
 Johnston Amos
 Johnston John
 Jolley Jesse Jr
 Joyner Whitney
 Leggitt Bithel
 Lilley Daniel
 Mayo James 18
 Mayo Thomas
 Mizle Elizabeth
 Moore Josephus
 Moore Samuel
 Nowill Lemuel
 Outterbridge Ste'n 2
 Peal Abram
 Pender John
 Perry John
 Perry Micajah
 Phillips Thomas H
 Rascoe Thomas W

Reddick Thomas Sen
 Rogerson William
 Short Henry
 Sprewell Emri
 Stallins Humphrey
 Summers William
 Teal James
 Ward John
 Ward William W
 Wheatley Thomas
 Whitaker Isom
 Woollard David

Highsmith James
 Hollerday Samuel
 Lawrence David
 Moore Edmund
 Moore Jesse
 Parker Hardy G
 Rives Richard E
 Short Lydia
 Stancill Caswel
 Whichard Hardy
 Whichard John

NASH.

Barnes Bennet 2
 Barnes James
 Battle Amos J 6
 Battle James-S 48
 Battle Jesse 6
 Brake Daniel
 Brake Jesse
 Drake J H
 Gay Eaton
 Hines Lewis
 Lamkin P W
 Lane Lamont
 Pope Dempsey
 Ricks Willie 2
 Rose Richard
 Manning Exum

PITT.

Andrews Edmund 6
 Atkinson John A
 Brown John S
 Buck Nancy
 Bynum Benjamin 6
 Daniel Josiah 2
 Dupree Thomas
 Eason Demsey S
 Eason Nancy
 Fleming Willis
 Gay Ely
 Gorham John C
 Griffin Lanear
 Herrington J D

TYRRELL.

Alexander Geo H
 Brickhouse Benj
 Brickhouse Gilbert
 Brickhouse M P
 Kemp Zebulon
 Meekins Isaac
 Swain Abram J

WASHINGTON.

Ambrose Micajah
 Bowen Levin
 Brount Charles
 Corpew Malachi
 Deavenport James
 Mizle Durant
 Murry Silas
 Wilkerson Jacob

Gilbert John G Spar-
 ta Geo 12

Residence unknown.

Ball William
 Dance Henry 2
 Gee James
 Harper David
 Holleway Nathan 2
 Joyner Moses
 Perry William B
 Potter James 2
 Powell Wiley
 Sutherland Sims
 mons 6.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2006

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